CANDRAGOMIN AND THE BODHISATTVA VOW

by

MARK JOSEPH TATZ

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Department of Religious Studies

The University of British Columbia
2075 Wesbrook Place
Vancouver, Canada
V6T 1W5

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Abstract

This dissertation presents, in two parts, a study of the life and works of the Indian Buddhist philosopher, teacher and litterateur Candragomin, and the study and translation of his own and associated treatises on the bodhisattva vow.

Taking the divisions in order: Part One is concerned with the life and works of Cg, beginning with a chapter on his date. Adducing new evidence and applying modern methodology to this controversial topic, it is determined that Cg, the University of Nālandā philosopher known to Tibetan and Chinese traditions, lived in the last three quarters of the seventh century, and that all the sixty-odd works attributed to him in the Tibetan canon may in fact be his, with the important exception of the Cāndra system of Sanskrit grammar.

Chapter Two studies the role played by Cg, in the traditional Tibetan accounts of his life, as exponent of Yogācāra philosophy and personification of the lay bodhisattva ideal. Chapter Three is a translation of Cg's fifty-one verse Praise in Confession (Deśana-stava) with its commentary (vṛtti) by Buddhaśānti, from the Tibetan translation. Semi-autobiographical in nature, this poem surveys the standard doctrines and practices of Buddhism in one of its most productive eras, an unusually candid and informative account of the problems encountered by a layman in his attempts at religious practice. Working in the high poetic (kāvya) style, Cg and his commentator apply, to his own life, the theoretical principles set forth in his Twenty Verses on the Bodhisattva Vow. The introductory remarks and annotation examine the methods of Rin-chen bzang-po (958-1055), dean of Tibetan

translators, and the English rendering is a prototype for the translation of kāvya from a Tibetan version.

Part Two consists of a translation from the Tibetan (with reference to the parallel Sanskrit passages of Asaṅga) of Cg's didactic and historically important work on the bodhisattva vow (the Bodhisattva-saṁvara-viṁśaka)--a mnemonic condensation of the Chapter on Morality (śīla-paṭala) of the Bodhisattva-bhūmi--with the commentary upon it by the ninth century philosopher Śāntarakṣita. An introductory essay probes the bodhisattva figure as described in these and in later exegetical and synoptic treatises--especially in the "Three Vows" genre developed in Tibet upon late Indian models--the bodhisattva's aspirations and his means of fulfilling them, as distinguished from the aspirations and methods of "lesser vehicle" Buddhism. The importance of these works in understanding the ideals of the Greater Vehicle, as expressed in the moral code of the bodhisattva and the definition of his social relationships, cannot be underestimated. This dissertation is the first extensive study of bodhisattva morality, and of the ceremony for taking the bodhisattva vow, as it is elaborated in Yogācāra literature. The introductory essay also explores the role of the Viṁśaka and its commentary in the introduction of Buddhism into Tibet by Śāntarakṣita.

Detailed annotation to the translation incorporates bibliographical data and exegetical material drawn chiefly from scriptural (sūtra) sources of the Chapter on Morality, commentaries to it by Guṇaprabha, Jinaputra and Samudramegha, and commentaries to the Twenty Verses itself by Bodhibhadra and Grags-pa rgyal-mtshan. The Byang-chub gzhung-lam of Tsong-kha-pa (1357-1419) has been

quoted at length for its lucid and comprehensive account of reasoning upon these subjects by the various authors, teachers and schools of Indo-Tibetan Buddhism.

Seven appendices to the dissertation include edited Tibetan texts and the translation of subsidiary literature on the bodhisattva vow.

RESEARCH SUPERVISOR: ....

Contents

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Part 1

Life and Works of Candragomin

1 On the Date of Candragomin

1 Delineation of the issues

The problem of Candragomin's date is bound to that of his identity. Tentatively, he can be distinguished as a Buddhist master (ācārya) at Nālandā, well known to Tibetan tradition as a Sanskrit litterateur and grammarian, a commentator upon scripture and philosopher in the tradition of Asaṅga (fourth century A.D.) and belonging in particular to the Vijñānavāda school (āgamānusāriṇa) of Sthiramati (ca 560 A.D.).[1] He is regarded as having been erudite and skilled in a number of arts and sciences, including logic, grammar, metrics, medicine and painting. He was one of the first masters to elaborate and to systematize tantric practice, working especially in the area later known as Kriyā Tantra, and from the evidences that survive, this seems to be his only claim to doctrinal originality. Among the sixty-odd works ascribable to him in the Bstan-'gyur,[2] most deal with tantric ritual meditation (sādhana) or praises of divinity (stuti, stotra). Candragomin (abbrev. Cg) was an especial devotee of the great compassionate bodhisattvas Tārā and Avalokiteśvara, and the Tibetan tradition has it that he was reborn in their celestial abode on Mount Potala.[3] His major surviving non-tantric works describe the course of the beginning bodhisattva.

Cg is considered to have been the foremost Yogācāra master of his generation at Nālandā. To indicate his importance to later writers (but without comment for the moment on the historical validity of this tradition), it may be mentioned here that the Tibetan historians describe a fierce rivalry between him and the

Mādhyamika philosopher Candrakīrti. The two are said to have engaged in debate over a period of seven years. So widespread was interest in the dispute that even the local village children took sides, singing:

Oh the works of the noble Nāgārjuna,
To some are medicine, to some poisonous;
The works of Ajita and noble Asaṅga,
Are a very nectar for all the people.[4]

Modern scholars have known of Cg from the end of the nineteenth century when several Sanskrit texts attributed to him were discovered in Nepal. A controversy developed on the matter of his date--based on these texts, the account of Tāranātha (in the Schiefner translation) and some references in the Record of I Tsing.

Wassilief and Kern, basing themselves upon the account of Tāranātha, dated Cg's stay at Nālandā at 630-640 A.D.[5] Minaev, publishing the Śiṣyalekha ("Letter to a Student") in 1889, placed its author in the fourth or early fifth century.[6] Liebich, who in 1902 published the first of the grammatical treatises ascribed to Cg, dated them 465 or 544 A.D., on internal evidence.[7] Winternitz and Sten Konow, discussing the Lokānanda drama (extant only in Tibetan), placed him ca 600 and post-650, respectively.[8] Sylvain Lévi, following the account of the Chinese pilgrim I Tsing, concluded that Cg lived towards the middle and the latter half of the seventh century.[9] Lévi's argument was joined by Liebich and Takakusu, who held out for an earlier date.[10]

This discussion, which flared for some years around the turn of the century, produced no decisive conclusion. From our perspective, the issue may be resolved into two conflicting sets of evi-

dence. The grammatical works seek a date earlier than the kāvya, and the difference cannot be reconciled. Lévi, who had come to his seventh century date by glossing over some arguments based on the vyākaraṇa,[11] remained unconvinced by the rebuttal, and stuck to his conclusion in later years.[12] Among other scholars, those who have accepted Lévi's dating, have done so with some hesitation.[13] Those rejecting it have considered only the evidences of the grammar, and so they must also remain doubtful.[14]

In undertaking an investigation into Cg's life and works, it is imperative that one come to grips with the question of his date. The development of the Yogācāra school and the description of its major figures has become one of the central concerns of Buddhist scholarship. By examining new evidence, and employing a modern and critical methodology,[15] we make bold to reopen the question and suggest an hypothesis.

2 Evidence for a seventh century date

2.1 Tibetan histories

The chos-'byung are as detailed on Cg as on any other Indian figure, and supply most of our knowledge of his life. Gleanings from Chinese and Sanskrit sources, as well as from Cg's own works and the commentaries to them, are that much the more valuable, however, for the Tibetan histories by themselves are not reliable.[16] The earliest, that of Bu-ston (ca 1322) was written more than six centuries after the fact. His sources were, to a great extent, Indian traditions contemporary to himself.[17] Given the general absence, in India, of any consistent chronicling of events, these traditions may be regarded basically as legend. What is most

believable in them is generally the least significant of details.[18] So, for example, we can accept the statement of Tāranātha and Sum-pa that Cg first studied with an ācārya Aśoka, who is otherwise unknown.[19] But this tells us little of value. Associations between important figures, on the other hand, as between Cg and Candrakīrti, must be substantiated by other sources. In later times it is common, when the names of fewer personages are remembered and there are gaps in the lineages, for the survivors to be associated with one another, as teacher-disciple or as rivals, by means of legendary account or apocryphal anecdote. In addition, two authors bearing the same name may come to be assimilated to one another.[20]

In light of these and other difficulties of interpretation, the Tibetan accounts will be used sparingly in context of this discussion of Cg's date, and compared with other evidence.[21] Let it suffice to say at this point that they place Cg in the seventh century.

2.2 Cg's and related works in the Tibetan canon

Similar problems ensue regarding the ascription to Cg of the numerous works in the Bstan-'gyur under his name, and in utilizing the clues to his date that some of them provide. Colophons naming him as author are the additions of translators or later editors. Most of these works were translated during the "later spread" of the Dharma in Tibet (tenth century onwards). A number are obviously related on stylistic grounds (inasmuch as the Sanskrit style can be determined from the Tibetan translation), and by common passages[22]--as for example the kāvya: the letter and drama mentioned

above, and several among the stotra. So the tantric works, among which some stotra must be counted, cannot be excluded as a class from those authored by him. Several canonical texts provide clues to events of his life that are elaborated in the histories, but without having any direct bearing on his date.[23]

An anecdote concerning the rivalry of Cg with Candrakīrti is also found in the Bstan-'gyur.[24] This piece was translated, however, by Bu-ston himself, and incorporated into his edition (that of Zhwa-lu) of the Bstan-'gyur as related to him by the Kaśmīri paṇḍit Sumanaḥśrī.[25]

Another reference to the rivalry of the two masters is found in Vairocanarakṣita's commentary (pañjikā) to the "Letter to a Student". The epistle was written, it says, to a wayward monk named Ratnakīrti, who was Candrakīrti's follower.[26] This commentary is eleventh century.[27] The other commentary (a vṛtti) by the eleventh century Prajñākaramati, states that the Letter was written by Cg to "his own disciple."[28] The only justifiable conclusion is that some Indian traditions, by the eleventh century, identified Cg and Ck as having been (seventh century) rivals at Nālandā. Better evidence can be adduced for Cg's doctrinal ties with Asaṅga and Sthiramati. Cg's Bodhisattva-saṃvara-viṃśaka is a summary of the Śīla-paṭala of Asaṅga's Bodhisattva-bhūmi.[29] The connection with Sthiramati is evident in his brief "Defense of Logic" (nyāya-siddhy-ālokā), translated into Tibetan in the ninth century. In its terminology the Ālokā agrees, for example, with Sthiramati's description of the functions of a logician (the yuktartha-paṇḍita of Maitreya-Asaṅga* in the Madhyānta-vibhāga-ṭīkā. Sthiramati mentions:

ltos pa dang bya ba byed pa dang/ 'thad pa dang/chos nyid kyi rigs...cha'i sbyor ba (apekṣā-kāryakāraṇa-upapatti-dharmatā-yukti...avayava-sambandhaḥ)[30]

which corresponds to Cg's:

chos nyid bya byed ltos 'thad sgrub//
de yi cha yis khyab pas na//[31]

Sthiramati is given in the Tibetan histories as Cg's teacher.

* * *

Other works that can be attributed with relative confidence to Cg are those which make internal reference to him: the drama, the letter and the Deśana-stava. The first of these will be discussed below. The latter two make only an allusion; in each the closing verse makes mention of the moon (candra), which the commentators point out to be the author's signature, for he is like the moon in some respect.[32] In general, those of his works that were translated into Tibetan during the Early Spread of the Dharma (eighth to ninth centuries) may also be said with some certainty to be his. These include the Viṃśaka, the Letter, several stotra and minor works including the Ālokā. These are mentioned in the Ldan-dkar catalogue of translations completed by about 800 A.D.[33] These early translations do not include the grammatical works, as Liebich mistakenly believed.[34]

Cg can thus be identified as (at the least) a poet, a tantrist and a philosopher in the tradition of Asaṅga and Sthiramati. Now it remains to examine the evidences bearing directly on his date.

2.3 References by I Tsing

The records of Chinese pilgrims are considered the most reliable of literary documents, and second only to inscriptions in their value for historical investigation. This is especially true of events contemporary with the authors. They were careful observers, concerned with drawing a clear picture, for their readers in the home country, of Buddhist culture in India. The inaccuracies discovered in their accounts concern figures already past. I Tsing for example states that Bhartṛhari died some forty years before--that is, about 651. On the basis of a citation by Dignāga, Bhartṛhari is now dated ca 450-510.[35] Descriptions of a past author would be based on hearsay.

Cg, however, is known to I Tsing as a contemporary. The pilgrim refers to him twice in context of his travels, and once in a separate text.

In the first place, I Tsing says: "In Eastern India there lived a great man (Mahāsattva) named Candra [yue-kouan--the translator adds, parenthetically: 'literally moon-official, it may be Candradāsa.' But this can also be restored to 'Candragomin'[36]], a bodhisattva, endowed with great talents. When I arrived in that country, he still lived."[37] I Tsing then quotes a famous saying of this personage, which corresponds word for word with a verse of Cg's Letter;

> Between poison (viṣa) and sense-objects (viṣaya),
> There is a great distance;
> Poison kills (only) when eaten,
> Sense-objects when merely considered.[38]

This verse is included in the Subhāṣitāvalī, a compendium of the twelfth to fifteenth century, along with two others--one also from the Letter,-attributed to "Candragopin".[39]

Based on the passage in I Tsing's Record, Lévi fixed Cg's date as late seventh century. Liebich, however, questions the identification of Yue-kouan with Cg: The Chinese term, he mistakenly asserted, can by no means be restored to "Candragomin". Even if we accept "Candradāsa" as the equivalent of the Chinese, this can be shown to refer to Cg. In the prologue to the drama, the director (sūtradhāra) introduces the author and his play thus:

(4) The poet Candradāsa having composed
The Lokānanda-nāṭaka,
An original drama,
Today I present it to the audience.

He is indeed the very poet

(5) Who was born in the eastern Jātukarṇa clan,
Out of the wish of the divine queen,
And though unable to bear the burden,
Gained great fame for being her son.

Moreover,

(6) With the adornment of scholarship,
and broad banks of skill in poetry and prose,
His speech on any particular subject
was inexhaustible in its abundance;
And having composed a vyākaraṇa,
short, but clear and complete as well,

> He destroyed great hosts of mundane attachment
> and worldly obscuration.[40]

There is no doubt, even aside from these verses, that authorship of the play is ascribable to Cg. He is named in the colophons to each act, which indicates that these colophons were found in the original Sanskrit, and is further named in the final verse of Act Three as Candragomin. The play, having been translated by contemporaries of Bu-ston,[41] doubtless constitutes one of the historian's sources for the life and works of Cg.

Why the name Candradāsa in the prologue? The author's given name is simply Candra, and Lévi has shown that gomin is the epithet of an upāsaka of high rank.[42] To his arguments we subscribe the attestation of the Mahāvyutpatti (no 1761) that gomin indicates guru (=bla-ma) as applied to a layperson; it is the equivalent of the monastic title bhadanta. In the last verse of Act Three and in other places, "Candragomin" is translated btsun-pa zla-ba, "the Reverend Candra."[43] Sum-pa and Tāranātha indicate that gomin was an ordination title:

> There [at Candradvīpa] he was called by Avalokiteśvara. He was made a "gomin" layperson, and went to Siṅgala Island....[44]

From this point the histories refer to him as "Candragomin". In one colophon he is referred to as "the great upāsaka Candra."[45] His given name being Candra, he may have been known also as Candradāsa, whereas the initiation name Candragomin became fixed in the tradition.

The second reference by I Tsing to Cg comes in context of a discussion of religious poetry. Having described Harṣa's dramatization of the Jīmutavāhana jātaka in the Nāgānanda drama, he says: "Mahāsattva Candradāsa, a learned man in Eastern India, composed a poetical song about the prince Viśvāntara (Ch. Pi-yu-an-ta-ra), hitherto known as Sudāna, and people all sing and dance to it throughout the five countries of India."[46]

Viśvāntara is not the hero of the Lokananda; it is Maṇicūḍa. Nonetheless, both are sudāna, "excellent patrons", and illustrate the perfection of generosity, as LVP puts it to a most "unreasonable" extent.[47] Even in Tibetan tradition the two are sometimes confused.[48] Furthermore, in the Pāli version of the Maṇicūḍa jātaka, Viśvāntara is cited by the hero as his exemplar.[49] Since only Viśvāntara was known in China, and was in fact quite popular there, it is reasonable to suppose that I Tsing confused them, or made an intentional substitution so as "to dispense with long explanations" to his readers.[50]

A third reference by I Tsing to Cg has been discovered by Noel Péri. In the preface to his translation of Vasubandhu's commentary to the Vajracchedikā sūtra, the former pilgrim refers to another commentary to it, written by a layman and paṇḍit of Eastern India whose name is Yue-kouan (Candragomin/Candradāsa). This commentary was written, he says, subsequent to the commentary of Siṃhacandra. The latter was contemporary to Hsüan Tsang, who resided in Harsa's dominions from 635 through 643 A.D.[51]

Hsüan Tsang does not know of Cg, although he studied Yogācāra philosophy at Nālandā and mentions Sthiramati.[52] Cg's reputation must have been made between the time of his visit and that of I Tsing, from 671 to 695 A.D. I Tsing's phrase "this man was still

alive" may indicate that Cg was near the end of his span of years.

A comparison of the dramas of Harṣa (whether composed by the monarch himself or a member of his court[53]) with that of Cg also indicates that Cg came later. Both the Nāgānanda and the Lokānanda are based on jātaka tales, and are found in the section of the Bstan-'gyur bearing that designation, along with the Jātaka-mālā of Ārya-śūra, who may also belong to the seventh century.[54] This seems to have been an age for the elaboration of bodhisattva birth stories. I Tsing discusses the three works together,[55] and the two plays may have appeared together in eighth century Japan.[56]

In style and imagery the two plays are much alike. The opening verses, for example, elaborate a conceit involving the temptation of the Buddha by Māra's daughters.[57] Such parallel passages in the Lokānanda are more elaborate, a good sign of imitation by Candragomin. Lévi in fact has maintained that imitation is "the principle talent of Candragomin, [who is] a facile writer but without originality, ingenious and brilliant rather than creative.[58] A look at Cg's stotras will dispel this literary judgment. In the Lokānanda, however, he is clearly elaborating the form of the Nāgānanda. Even the titles suggest this, "joy of the Nāgas" being multiplied to "joy of the world."

Harṣa's era saw a revival, under his patronage, of jātaka literature, and of the arts in general. Hsüan Tsang mentions literary recitals and contests that were held at his court, at which the Nāgānanda and other dramas were played.[59] Cg comes shortly after Harṣa, at the crest of this literary wave. Tāranātha places him under the reign of Harṣa's son Śīla.[60] Although Śīla is not known to Indian historical sources, it being generally held that Harṣa's empire crumbled on his heirless death,[61] the period

indicated by Tāranātha agrees with the evidence thus far adduced.

3 Cg as grammarian in Tibetan and Indian traditions

Arguments counter to this seventh century date for Candragomin are based on the presence of Candrācārya, the founder of Cāndra grammar, in grammatical tradition previous to Bhartṛhari (ca 450-510 A.D.). Works of Cāndra grammar are found in Tibetan translation, and several Sanskrit texts have been discovered in Nepal dating from late medieval times, and been edited by Liebich. They are attributed by the colophons to Candragomin, and this ascription is borne out by the Tibetan histories.

3.1 Tibetan historical tradition

According to Bu-ston, Cg authored the grammar, along with the "Letter to a Student", in order to guide the Nālandā student Ratnakīrti back to moral conduct.[62] Tāranātha and Sum-pa, on the other hand, place its composition early in Cg's career, shortly after he was ordained a Buddhist. This accords better with the unanimous tradition that Cg claimed mastery of Pāṇini's system upon his arrival at Nālandā.

The two latter historians identify Candra grammar as commentary upon that of Pāṇini, intended to supplant the Mahābhāṣya of Patañjali. Tāranātha says of Cg:

"Returning [from Śrī Laṅka] to the mainland of southern Jambudvīpa [i.e., to South India], he found and perused in the temple of the brāhmaṇa Vararuci, the arrangement heard from the Nāgas, and the commentary to Pāṇini done by Śeṣanāga.[63] Whereas a 'commentary' should be small in words but great in meaning, unrepetitive but complete, this Nāga [Patañjali] is quite stupid,

[for his work is] verbose but small in meaning, repetitive but incomplete. Having thus deprecated [Patañjali], he composed the Cāndra-vyākaraṇa, together with its auxiliaries, as a commentary to the sense [as opposed to a word for word exegesis] of Pāṇini. Even to call that work [of Cg] 'short, clear and complete' is an implicit insult to the Nāga."[64]

The description "short, clear and complete" is taken from the introductory verse of the Cāndra-vyākaraṇa-sūtra;[65] it is also found in verse six of the Lokānanda (cited section 2.3 above). The "attachment and confusion" referred to in the latter verse as having been destroyed by Cg's grammar, would thus refer to the work of Patañjali. Alternatively, Ratnakīrti's fall from his vows, which according to Bu-ston was rectified by the grammar, could also be the object of the allusion. Or, following Bhartṛhari's account of the origins of Cāndra grammar (to be described below), the "attachment and confusion" would belong to inferior grammarians who had neglected the Mahābhāṣya! There is no doubt, however, that in the later histories Patañjali is meant to be the object of Cg's improvements.

"Śeṣa-nāga" is in fact no mere scholarly epithet, for he is presented later by Tāranātha as a true sea monster (perhaps the rebirth of Patañjali) who tries to destroy Cg.[66]

Cg's grammar, then, is said to have been written at Nālandā for the wayward monk Ratnakīrti and, in the same sources, before Cg's arrival at that university, to improve upon Patañjali's Mahābhāṣya. Furthermore, the same historians refer to it as an aspect of Cg's rivalry with Candrakīrti. Sum-pa writes:

"Gomi, seeing [that there existed] at Nālandā the grammar called Samantabhadra written by Candrakīrti, and deeming his own

grammatical work to be not so good, threw it [his own] into a well. At that, Tārā and Avalokiteśvara said to him:

"'Because of the arrogance of that [other] scholar Candra, his work will eventually be suppressed. But yours, being wholly inspired by benefit for others, will be of future benefit to creatures.'"

"So he brought it up, and that [place] is known as Candra's Well. If one drinks its water, one's intellect is sharpened."[67]

Considering the discrepancies in the historians' treatment of Cāndra grammar, the reliability of their ascription of it to Cg is questionable.

3.2 Ascription of authorship by the extant texts

The Cāndra-vyākaraṇa-sūtra with some of its auxiliaries[68] was translated into Tibetan during the Later Spread of the Dharma. The sūtra itself was done twice. The text found in the Derge edition of the canon was translated by Rdo-rje rgyal-mtshan (Toh 4269), known as one of "the founders of philological studies in Tibet,"[69] and re-done by Blo-gros brtan-pa.[70] That of the Peking edition (Ⓟ5767) was done by Jetakarṇa and Nyi-ma rgyal-mtshan, the latter a teacher of Bu-ston and abbot of Snar-thang manastery at about 1312 A.D.[71] The latter pair translated most of the minor works of the Cāndra school of Sanskrit grammar, including a commentary to the Varṇa-sūtra ascribed to Dharmapāla.[72]

All the primary works of Cāndra grammar, Sanskrit and Tibetan editions alike, are ascribed by their colophons to Candragomin. None, however, makes internal reference to him. Two commentaries to the main sūtra are reported by the Tibetan historians.[73] Both have been discovered in Sanskrit (neither was translated into

Tibetan). The vṛtti of Dharmadāsa, called Cg's maternal uncle (zhang) by the historians, is perhaps the most important text of the school. Added to the colophon is the statement that "this is the work of the glorious ācārya Dharmadāsa."[74] That the statement is written "by another hand" led Liebich to doubt its authenticity; he believed the work to be that of Candra himself. The Tibetan notices of Dharmadāsa, and internal evidence of the grammar and its vṛtti, contradict this view.[75] The sub-commentary is a ṭīkā by Ratnamati.[76] This writer is said to have been Dharmadāsa's disciple.[77]

Aside from their colophons, which were appended by scribes or translators, the texts of this school refer to themselves only as Candra or Cāndra (tsandra-pa) grammar. This means, "of the school founded by Candra." The picture of the author at the head of the Grammar section of the Bstan-'gyur (Derge ed.) is also subtitled tsandra-pa, rather than "Candragomin".[78]

These facts seem to indicate some uncertainty within the tradition as to whether the grammarian Candra is identical to Candragomin the philosopher-poet. Outside of these grammatical treatises, reference is almost invariably made to "Candragomin", rather than to "Candra".[79] "Candra" by itself could refer to any number of historical personages.[80] At some point two figures seem to have become identified with one another in Indo-Tibetan Buddhist tradition. To show this process, it is necessary that we separately examine the Brahmanical and Buddhist traditions regarding the grammarian Candra, and the function of Candragomin as grammarian in Buddhist historical works.

3.3 Candra's place in grammatical tradition

3.31 Brahmanical tradition

Bhartṛhari(ca 450-510), in a celebrated set of verses near the close of the second chapter of the Vākyapadīya, surveys the history of grammatical science in terms of his own lineage:

When the Saṃgraha (probably of Vyāḍi, a predecessor of Pāṇini) had ceased to be studied, Patañjali composed the Mahābhāṣya, correcting a tendency among unscientific grammarians to abridge the systems. (Compare the Buddhist attitude toward his prolixity, section 3.1 above!) His work contains all the seeds of traditional methodology. Being too profound and full of doubtful points, however, some scholars (three are named) attempted to rely upon their own sterile reasoning to study grammar. The oral tradition, having thus escaped Patañjali's descendants, remained for a time extant only in texts in the south. But "then again the tradition, obtained from the mountain by Candrācārya and others, who cultivated the seeds of the Bhāṣya, was guided to a flourishing [lit. "many-branched"] state [that is, became the basis of several schools]."[81]

Puṇyarāja, commenting on this passage, notes that some ascribe the revival of grammatical tradition to Candrācārya, others to Vasurāta.[82] This refers, as shall be seen, to Buddhist versus Brahmanical accounts. Vasurāta is identified by this commentator as Bhartṛhari's guru. Vasurāta, he goes on to state, was the only one truly to comprehend the Mahābhāṣya. This assertion may merely reflect an acknowlegment that Candra is of an earlier generation, and cast no slight upon his comprehension, or it may reflect the fact that after Bhartṛhari, Candra was expelled from the "valid" tradition of grammar according to the Brahmans.

The various traditions, as Thieme points out, all indicate that Candra received a revelation in a mountain temple.[83] The tradition of Bhartṛhari and Puṇyarāja locates it on Trikuṭa Mountain. Kalhaṇa, in a related narrative of the twelfth century, places the mountain in Kaśmīr:

"Candra and others, having received from that place [the Śiva temple crowning the hill of Abhimanyapura] its tradition, circulated the Mahābhāṣya, and he composed his own grammar."[84]

Tāranātha, it will be recalled, places the event in South India, in the temple of Vararuci.

3.32 Tibetan tradition

Bu-ston and Sum-pa adcord special treatment to the history of grammatical science in a section apart from their discussion of ācāryas such as Cg.[85] They are in general agreement. At the head of the tradition is the Buddha; he compiled the first linguistic treatise while residing among the gods of Trāyastriṃśa.[86] Then Indra, "his disciple" (Sum-pa) composed the Indra-vyākaraṇa. Indra(gomin) also appears in Brahmanical tradition, and texts of his school are extant.[87] Bu-ston explains that the Buddha's grammar, having been neglected by the gods, was lost without having reached the human plane.

Indra grammar was expounded to humanity by the rishi Bṛhaspati. Then by the grace of Mahādeva (=Śiva) or of Avalokiteśvara according to the Buddhists (Bu-ston is impartial on this point), Pāṇini composed his important treatise. The nāga king, or his son (Sum-pa) wrote the Mahābhāṣya to it.

According to Sum-pa, the Cāndra grammar follows. Bu-ston places it at a distance, dealing first with the Kalāpa system of

Sarvavarman, and with its commentators: the brāhmaṇa Vararuci, paṇḍit Durgasiṃha and paṇḍit Yaśobhūti. Commentators to the Cāndra grammar are Dharmadāsa, Ratnamati and Pūrṇacandra. Then paṇḍit Rājaśri combined the Kalāpa and Cāndra systems. Sum-pa goes on to describe Sārasvata grammar.

The Tibetans are thus ambivalent in regard to Candra's relationship with Patañjali. Furthermore, the Brahmanical origins of grammar on the human plane are undeniable, yet the science is said to have originated with the Buddha. Pāṇini's inspiration is suggested to have been Buddhist, and embarassing connections are glossed over.

Sum-pa's "lineage of Cāndra grammar" ends intriguingly: "Mañjuśrī, the divine Padmapāṇi (=Avalokiteśvara), the brahman Pāṇini, and so forth."[88] Nonetheless, the accounts agree on one essential point with that of the Brahmanical schools: Candra followed Patañjali, rather than opposing him.

3.33 Internal evidence

Cāndra grammar contains no statement regarding Patañjali, pro or con. As is correctly indicated by the several traditions, it re-casts the system of Pāṇini--condensing it, modifying the terminology and inventing some additional rules. The additions are incorporated, without attribution, by Vāmana and Jayāditya into the Kāśikā-vṛtti (mid-seventh century).[89] Probably, as Bhartṛhari suggests, Candra must have followed the oral tradition (of the north?) which devolved from Patañjali in order to have understood the work of Pāṇini at all.

Following the Vākyapādiya and its commentaries, the date of Candra is guessed to fall one or two generations before Bhartṛhari.

Liebich, on the basis of evidence from the _vṛtti_ to Candra's _sūtra_. has tried to determine a more specific date, either 465 or 544 A.D. But upon examination, this fails even to date whoever authored the _vṛtti_, for it depends upon a dubious emendation. Here the commentator, illustrating the use of the imperfect to relate a contemporaneous event of which one may have been witness, offers, as an example, _ajayaj japto hūṇān_[90], "Japta vanquished the Huns." The example follows Patañjali's famous _aruṇad yavanaḥ sāketam_, "The Greek [king] laid siege to Sāketa" (which has likewise been the basis of attempts to date the author). Liebich would emend _japto_ to _gupto_ to indicate, he says, a date for Candra (whom he assumes to have authored the _vṛtti_) contemporaneous with Skandagupta (ca 465) or Yaśodharman (who defeated Mihirakula in 544).

The proposed emendation, lacking a paleographic basis and the only such one that would be made to the Sanskrit text, is doubtful also on other grounds. "Gupta" is a strictly dynastic title (unless it refers to Śrī Gupta, who founded the dynasty but vanquished no Huns), whereas a monarch's personal name would be expected here. Both Huns and Guptas, furthermore, endured for several centuries, in several dynasties.[91]

Kielhorn suggests that _japto_ be read _jarto_, as an ancient form of _jaṭ_. There is, however, no evidence for his suggestion that Yaśodharman was a Jaṭ.[92]

More recently it has been shown that the commentator to the Cāndra _sūtra_ was different from the author, that in fact there may have been more than one commentator to work on the _vṛtti_ and, most importantly, that the commentary may have been influenced by the _Kāśika_, which came after the _sūtra_ itself.[93]

* * *

The author of the commentary to the Cāndra sūtra has already been identified as Dharmadāsa. He is described by Tāranātha as a disciple of Asaṅga and roughly contemporaneous with Dignāga.[94] This is of course no sure indication of his date; it is significant however that he is placed before Cg in this history. Even in the historian's occasionally lax manner of associating figures, the two are quite far apart. He is also called Cg's maternal uncle, however, in context of being described as a commentator to the grammar. Ratnamati, a second-generation commentator, is placed at about the same time as Cg.[95] Two divergent traditions seem to be present in this history. Candragomin, the seventh-century contemporary of Ratnamati and Candrakīrti, and the disciple of Sthiramati, has been assimilated to the earlier figure of Candra the grammarian.

3.4 Cg as grammarian in Buddhist historical tradition

The formal science of Sanskrit grammar is in its beginnings a domain of Brahmanical schools, In principle it ascribes an ontological importance to Sanskrit, the vehicle of vedic "revelation", which the Buddhists, emphasizing the impermanent nature of words (as of all conditioned things) do not accord it. For the Buddhist, Sanskrit is merely the predominant literary language of India, and it is sufficient that a text composed in it be clear and comprehensible, without necessarily conforming to all the niceties of Pāṇinean grammar.

With the development in Gupta times of classical Sanskrit literature, and a simultaneous emphasis on linguistic studies, the Buddhist came under attack for their "ignorance" of Pāṇinean grammar. In Paramārtha's (sixth century) account of the life of

Vasubandhu, the Abhidharmakośa is criticized by Vasurāta, a brāhmana "well versed in grammar," on these grounds. As Takakusu translates:

"This tīrthika criticized, by the principles of the vyākaraṇa treatise, the construction of words and sentences of that work [the AK]."[96] The tradition of Pāṇini and Patañjali may be supposed to have provided the standard for Vasurāta's criticism.[97] Vasubandhu is being accused of ignoring the rules of classical grammar. Rather than denying the relevance of this accusation, as an earlier Buddhist master might have done, Vasubandhu attempts to disprove it:

"If I did not understand the vyākaraṇa treatise, how could I understand the more profound truths of Buddhism?"

Thereupon he composed his own grammatical treatise which, the biographer states, came to supplant the other.[98]

No grammar is otherwise known to have been composed by Vasubandhu. His composition plays the same role in this Chinese narrative that Cg's performs vis-a-vis Patañjali in the Tibetan tradition. In both cases, the confrontation between Buddhist and Brahmanical paṇḍits is made to stand for a general rivalry of their respective schools. The Chinese and Tibetan historians use Vasubandhu and Candragomin to indicate that the Buddhists, when accused of an ignorance of grammar, proceeded to invent their own superior system. Both Bu-ston and Paramārtha, being translators and well versed in linguistic science, were especially eager to make this point.

Twentieth century scholars, in attempting to reconcile the Buddhist historical accounts with literary developments, have been only vaguely aware of this process of reification. Lévi says:

"In fact, Buddhist Sanskrit tended constantly to emancipate itself from the immutable rules outlined by the grammarians, in order to conform to the actual speech [of the people]. Two or three centuries after Asaṅga, the Sanskrit grammar of Candragomin marked the capitulation of Buddhism, subjected henceforth to the laws of Brahmanical purism."[99]

From the non-Buddhist point of view, Śāstri writes: "In fact from this period [of Cg] the Buddhist śramanas [sic] began to write in correct Sanskrit. All Buddhist works before this time were written in what is called Buddhist Sanskrit i.e. ungrammatical Sanskrit."[100]

Both these extremes commit the error of accepting at face value the traditional accounts of Cg's grammar. In an important sense, Cg is a legendary, a-historical figure. He slew the great dragon Patañjali and established the Buddhist science of grammar on an equal footing with its grammatical counterpart, and in fulfilling this function he could just as well be called "Vasubandhu". The Buddhist histories of both Tibetan and Chinese tradition do not aim at communicating historical "fact", but the understanding of issues; they stage the development and resolution of religious conflict in the form of confrontations between semi-historical figures. In this case, the stories of Vasubandhu and Candragomin, and their adversaries Vasurāta and Patañjali, illustrate the convergence of Buddhist and Brahmanical thought in philosophy, logic ritual and literature as well as in grammatical science, during Gupta times. For the sixth century translator into Chinese, aware that his readers were almost all unfamiliar with Sanskrit grammar in any case, the essential thing was to show that the Buddhists' development of the subsidiary science came partly in response to

Brahmanical criticism. Perhaps, rather than introduce the otherwise unknown Candrācārya, Paramārtha chose to pit Vasubandhu against Vasurāta (the two names being conveniently similar).[101]

Candragomin and Candrakirti likewise, in later Indian and Tibetan histories, become rival representatives of the philosophic trends within Buddhism. Little else being known of Cg, he is merged with the grammarian Candra. In fact, Cg's "life" in Tāranātha is little more than a series of confrontations. Even within the histories, we find clues to this process. Discussing grammar, Sum-pa says: "Ācārya Candragomin, basing himself upon it the Mahābhāṣya , composed the Candra-vyākaraṇa (P. 135). Discussing the life of Cg (p. 95), he describes Cg's rejection of the same text!

4 Conclusion

Candra is found in several native listings of the major Indian grammarians.[102] Only once is he also called Candragomin in such a context, and this is in Vardhamāna/Nyāsa's commentary (ca twelfth century) to the eleventh century grammar of Hemacandra.[103] The grammarian Candra is almost certainly to be dated before the sixth century, and the best guess might be the fourth. Candragomin the Yogācāra litterateur seems just as certainly to have lived in the latter three-quarters of the seventh century. The basis for associating these two figures are late: the colophons of texts, Tibetan historical tradition, and so forth. The only substantial evidence that they are the same is the statement, common to the Lokānanada and the Vyākaraṇa-sūtra, that Cg's grammar is "short, clear and complete." To this we can only suggest, following Handurukande,[104] that the verse of the drama is a late interpolation; its meter is

different from the two verses preceding it, its content does not necessarily follow from them, and it breaks the somewhat humble tone to praise the author broadly.[105]

We could hypothesize that Cg did, like other poets, write a grammar, but that it was not lengthy. This would be the work that he found inferior to that of Candrakīrti, and which gave cause for later scholars to identify him with the grammarian Candra. But this does not seem to be the sūtra that has survived as the basis of Candra grammar, for the sūtra and commentaries are all earlier than Cg.

The suggestion that Cg is not the grammarian Candra is not new.[106] To make it one must sacrifice much of his reputation among modern scholars. But considering the depth and breadth of his yet unexplored works that survive in Tibetan, this is no great matter: Candragomin himself, if we are to believe the tale, was more than willing to toss it into a well.

Notes to Chapter One

1. This brief account of Cg is abstracted from the three major Tibetan histories dealing with Buddhism in India: (1) Bu-ston, Chos-kyi 'byung-gnas gsung-rab rin-po-che'i mdzod (ca 1322 A.D.), ed. Lokesh Chandra, The Collected Works of Bu-ston, part 24 (Ya) (New Delhi: International Academy of Indian Culture, 1971) 835.4-837.1; translated by E. Obermiller, History of Buddhism by Bu-ston (Heidelberg, 1931; reprinted Tokyo: Suzuki Research Foundation, undated) 2.132-134; (2) Tāranātha, 'Phags-yul chos-'byung (1608) (Sarnath, 1971) 136.11-144.21; also found in Five Historical Works of Tāranātha ed. Tseten Dorje (Camp No. 5, P.O. Tezu, Dist. Lohit, Arunchal Pradesh: Tibetan Nyingma Monastery, 1974), life of Cg 143.3-152.2. tr. Lama Chimpa and A. Chattopadhyaya, Tāranātha's History of Buddhism in India (Simla: Indian Institute of Advanced Study, 1970) and (3) Sum-pa mkhan-po Ye-shes dpal-'byor, Dpag-bsam ljon-bzang, ed. S.C. Das (Calcutta: Presidency Jail Press, 1908) 95.10-96.26. On the date of Bu-ston, Chos-'byung, see D.S. Ruegg Life of Bu-ston Rin-chen grub, SOR, vol. 34 (Roma, 1961), p. XVII: On its precedents see ibid., pp. 36-37.

On the dates of Asaṅga and Sthiramati, and related problems, see D.S. Ruegg, La Théorie du Tathāgatagarbha et du Gotra (Paris: École Francaise D'Extrême-Orient, 1969), Introduction.

2. See list in Chapter two

3. Oral communication, Sde-gzhung Rinpoche, Seattle 1974. Tāranātha closes his life with a journey to Potala (History, op. cit., pp. 208-9).

The view that Cg the grammarian, logician, philosopher etc.

cannot be the same as the tantric practitioner, on the grounds that tantric Buddhism is a late and/or morally degenerate form of the religion, reflects an outdated approach to Buddhist studies, and need be considered no further in this context. On the date of the early tantras see Alex Wayman, "Early Literary History of the Buddhist Tantras, especially the Guhyasamāja Tantra," Golden Jubilee Volume of the (Annals of the) Bhandarkar Oriental Research Institute (Poona, 1968), pp. 99-110. On tantrism at Nālandā in the seventh and eighth centuries see Chou Yi-liang, "Tantrism in China", HJAS 1945, p. 274.

4. Ajita, "the unvanquished", is an epithet of the bodhisattva Maitreya. The verse reads: kye ma 'phags pa klu sgrub gzhung// la la'i sman la la la'i dug// mi pham 'phags pa thogs med gzhung// skye bo kun la bdud rtsi nyid// Tāranātha, op. cit., ed. p. 141; cf. tr. p. 205; Sum-pa p. 96.

5. H. Kern, Manual of Indian Buddhism (Strassburg, 1898, repr. Delhi: Motilal, 1974), p. 130 & refs. n. 3.

6. I.P. Minaev, Russkoe Arkeaologicheskoe Obschestvo, Leningrad. Vostochnoe otdelenie. Zapiski 4 (1889), pp. 29-52 Reviewed IA 19 (1890), p. 319.

7. B. Liebich, Cāndra-vyākaraṇa. Abhandlungen für die Kunde des Morgenlandes, 11.2 (Leipzig, 1902); Cāndra-vṛtti (Leipzig, 1918); both repr. 1966. On the dating of Cg by this author see Liebich, "Das Datum des Candragomin", WZKM 13 (1899), pp. 308-315. His evidence is reference to Hūṇas by the vṛtti; see section 3.33 below.

8. Winternitz, Geschichte der Indischen Litteratur 3 vol. (Leipzig, 1909-20), vol. 2, pp. 259, 379; vol. 3, p. 399; S. Konow, tr. S.N. Ghoshal, The Indian Drama (Calcutta: General Printers and

Publishers, 1969), p. 115.

9. S. Levi, "La Date de Candragomin", BEFEO 3 (1903), pp. 38-53.

10. B. Liebich, Das Datum Candragomin's und Kālidāsa's (Breslau, 1903); J. Takakusu, "Paramārtha's Life of Vasubandhu and the Date of Vasubandhu", JRAS 1905, p. 45.

11. Lévi, "La Date", op. cit., pp. 49-50.

12. S. Lévi, "Kaniṣka et Śātavāhana", JA 1936, pp. 111-113.

13. See for ex. L. Feer, review of Liebich, Das Datum in BEFEO 3 (1903), pp. 681-82; LVP, Dynasties et Histoire de l'Inde, Histoire du Monde vol 6.2 (Paris: E. de Boccard, 1935), pp. 63-65.

14. P. Thieme, for example, refers to Cg (in context of an allusion by the grammar to the game of chess) as "3rd Century", but then notes: "We can only say that Candragomin was older than the Vākyapadīya and the Kāśikā." Indological Studies in Honor of W. Norman Brown (New Haven: American Oriental Society, 1962), p. 215. See also JAOS 76 (1956), p. 120 & n. 48. K.B. Pathak dates the grammar ascribed to Cg as pre-fifth century ("The Text of the Jainendravyakaraṇa and the priority of Candra to Pūjyapāda", in ABORS 13 (1932), p. 25.

Some other materials stemming from the controversy are: review of Liebich's resumé of the Cāndra-vyākaraṇa, IA 25 (1896), pp.103-5; review of Liebich's published edition of same by L. Feer, BEFEO 2 (1902), p. 404; review of same by Macdonell, IA 32 (1903), pp. 379-80; review of the work of Liebich by Renou, JA 1932, pp. 149-64; S.C. Vidyābhūṣaṇa, History of Indian Logic (Delhi, 1921), pp. 333-36; S.K. De, "Candragomin", IHQ 14.2 (1938), pp. 256-60; H.P. Śāstri, Descriptive Catalogue of Sanskrit MSS. in the Asiatic Society of Bengal, vol 6 (vyākaraṇa), Preface pp.

xlviii-liii; L.M. Joshi, Studies in the Buddhistic Culture of India (Delhi: Motilal, 1967), pp. 195-96; R.O. Franke, "Das Verhaltnis von Candragomin und Moggallāna", Verhandlungsbericht, Or. Kongr., S. 68 (1903) (noted by. S. Hanayama, Bibliography on Buddhism [Tokyo: Hokuseido Press, 1961], item no. 4315);D.S. Ruegg, Contributions a L'Histoire de la Philosophie Linguistique Indienne (Paris, E. de Boccard, 1959), pp. 57ff, 89-91, and refs. n. 40 below. R.C. Majumdar gives a good account of Cg and Cāndra grammar in History of Bengal, vol. 1 (Dacca: Univ. of Dacca, 1943), pp. 296-300, 313-14, 330.

15. In method we follow the guidelines laid out by Frauwallner in his two monographs: On the Date of the Buddhist Master of the Law Vasubandhu (Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1951); and "Landmarks in the History of Indian Logic", WZKSO 5 (1961), pp. 125-48.

16. See Frauwallner, "Landmarks", op. cit., pp. 125-26.

17. See for example the discussion of Cg and Ck in section 2.2 below.

18. Frauwallner, "Landmarks", op. cit., pp. 126-27.

19. Sum-pa, op. cit., I.95.17: Tāranātha, op. cit., specifies the tantric Aśoka (tr. p. 201). This would not be paṇḍita Aśoka the logician, whose Avayavinirākaraṇa has been edited by Hara Prasad Shastri in Six Buddhist Tracts, Bibliotheca Indica no. 185 (Calcutta: Asiatic Society, 1910) and studied by Yuichi Kajiyama, "The Avayavinirākaraṇa of Pandita Aśoka", Indogaku Bukkyōgaku Kenkyū 17 (1961) pp. (40)-(45), if the date, assigned by Kajiyama from internal evidence, of ca 1000 A.D., is taken to be correct (ibid. p. 45).

20. Frauwallner, "Landmarks", op. cit., pp. 126-27. So there are two Nāgārjunas, Candrakīrtis, etc., and possibly two Vasubandhus. See Frauwallner's study of the latter, op. cit. (n. 15 above), and the refutation by Jaini, "On two Vasubandhus", BSOAS 21(1958), pp. 48-53, based on the Abhidharmadīpa.

21. See the next chapter for a detailed examination of Cg's role in the Tibetan accounts of Buddhism in India.

22. The Letter and the Dramas share nine stanzas, IIJ 18 (1976), p. 144 & ref. n. 4.

23. An example of a stotra with a bearing on his life, and stylistic congruity with other works, is the Śrī-mahā-tārā-stotra (O 4489), an ornate kāvya along the lines of the drama and written, it is said, to illustrate Cg's abilities in tantric visualization, as part of the rivalry with Ck (Tsandra gomi'i lo-rgyus (or gtam-rgyud) Toh 4340; Tāranātha, op. cit., tr. p. 208). (Bu-ston uses this title--Zhwa-lu 632.4-6).

24. Lô-rgyus, op. cit. (n. 23 above). Not found in Peking edition.

25. So indicates the Catalogue of the Zhwa-lu Bstan-'gyur, Bu-ston Collected Works, vol.26 (La), 632.4-6. But the Derge (Mdo Ngo 155a.1) and Narthang (Mdo Go 391a) name Vinayaśrī as the informant. On the arrival of Sumanaḥśrī in Tibet see Ruegg, Bu-ston, op. cit., p. 149.

26. O 5691, Spring-yig Nge 362b.

27. On Vairocanarakṣita see 'Gos la-tsā-ba Gzhon-nu-dpal (1392-1481 A.D.), Deb-ther sngon-po, tr. G.Roerich, Blue Annals (Calcutta, 1949, repr. Delhi: Motilal, 1976), pp. 844-45, 1024.

28. P Spring-yig Nge 389b.

29. So states the commentary to the Viṃśaka discovered at

Tun Huang (LVP, Tibetan Manuscripts from Tun-Huang in the India Office Library London: Oxford University Press, 1962 no. 633).

30. P, Sems-tsam Tshi 93b.1; Skt ed. R.C. Pandeya, Madhyānta-vibhāga-śāstra Delhi: Motilal, 1971 , p. 98.

31. O 5740, P Gtan-tshigs rig-pa Ze 198a (verse 7cd).

32. Vairocanarakṣita, Pañjikā, op. cit., 389a.2. But the comm. of Prajñākaramati has no such statement. See also the comment of Buddhaśānti (P Bstod-tshogs Ka 229b, translated below) to the Deśana-stava (P Ka 206b). The moon image appears also in the Puṣpamālā (O 4492) and other praises. For references to Cg in the drama see R. Handurukande, Maṇicūḍāvadāna and Lokānanda (London: PTS, 1967), p. 203.

33. Ed. M. Lalou, "Les Textes Bouddhiques au Temps du Roi Khri-srong-lde-btsan", JA 241 (1953), pp. 313-53. The date of this catalogue is most probably 800, although Bu-ston assigns it to the reign of Khri-srong-lde-btsan, who died or abdicated in 797. The date might also be dragon years 788 or 812. (See Frauwallner, "Landmarks", op, cit., p. 146, Tucci, MBT 2, p. 46 n.)

34. On Liebich's argument see IA 25 (1896), p. 105. On the translation of Cāndra grammar into Tibetan see section 3.2 below.

35. Frauwallner, "Landmarks", op. cit., p. 134.

36. Leon Hurvitz, oral communication, 26-April-1974.

37. After J. Takakusu, A record of the Buddhist Religion as Practiced in India (A.D. 671-695), by I-Tsing (London: Oxford, 1896), pp. 183ff; cf. Levi, "Date", op, cit., pp. 38-39.

38. Minaev, Zapiski, op. cit., verse 74. This verse is not found in the Tibetan (ed. A. Ivanovski, Zapiski, op. cit., p.73) nor in the Bstan-'gyur commentaries. In the Skt. of the Letter, the verse appears to be an insert!

39. P. Peterson and Pandit Durgā-prasāda, ed., Subhāṣitāvalī of Vallabhadeva (Bombay: Education Society Press, 1886), verses 3368, 3384, 3449. On the date of this collection see L. Sternbach, in Mélanges Renou D'Indianisme (Paris: E. de Boccard, 1968), pp. 684-714. On the ascription "Candragopin" see IA 20 (1890). p. 85 n.

40. On verse five see Handurukande, Lokānanda, op. cit., p. 210; M. Hahn, "Some Remarks Concerning an Edition of the Tibetan Translation of the Drama Lokānanda by Candragomin", IIJ 13 (1971), pp. 107-8; M. Hahn, Candragomins Lokānandanāṭaka (Wiesbaden: Otto Harrassowitz, 1974), p. 3; Claus Vogel, review of the preceding, IIJ 18 (1976), pp. 143-145) D.S. Ruegg, review in JAOS 97 (1977), pp. 552-54 Ruegg accepts the fifth-century date proposed for Cg by Hahn, and considers the tantric Cg to be later. Verse five reads: shar phyogs dzā tu kar ṇa'i rigs las ni// lha mo rgyal ma yid kyi shing rta las/ gang 'khrungs khur ni 'khur bar mi nus kyang// de yi bu zhes rab tu grags pa thob// Hahn's emendation sgrol ma for rgyal ma is unconvincing and also superfluous, for the divine female could be taken in any case as Tārā. Yet she could also be taken as his human mother, a kṣatriya and hence "queen", whose abuse of him (Hahn fails to explain the meaning of his translation, "not being able to carry burdens") will be detailed in the chapter to follow. The verse may be referring to both figures. See also the colophon to O 4492: "This Puṣpamālā stotra was hymned to Tārā by the master Cg, who was endowed with many qualities constituting the great burden of omniscience of any among the five hundred (paṇḍits of India)."

41. Translated by paṇḍit Kīrticandra and Yar-lungs lotsāva Grags-pa rgyal-mtshan, ca 1280 A.D. (see BA p. 281 etc., index s.v.).

42. Lévi, "Date", op. cit., pp. 42-44. But see also ch. 2, n. 18 below.

43. Handurukande, *Lokānanda*, op. cit., p. 251. As author of O 4566, his name is given as Btsun-pa Zla-ba, as it is in the title of O 5931 The colophon of O 4873 names his as *slob-dpon* (ācārya) Dpal-btsun Zla-ba.

44. Sum-pa 95.19 *der spyan ras gzigs kyis bskul te go mi'i dge bsnyen mdzad singgā la'i gling du byon te/* See also Tāranātha, ed. pp. 138-39; tr. p. 202 Roerich, in BA, p. 297, suggests that *gomin* refers to a celibate layperson, which corresponds to the description of Cg by Sde-gzhung Rinpoche (*tshangs-par spyod-pa'i dge-bsnyen*. Oral communication, 1974).

45. O 3544, *dge-bsnyen chen-po zla-ba*.

46. Takakusu, *Record*, op. cit., p. 164.

47. LVP, *Dynasties*, op. cit., p. 64.

48. As for example in the story of Dri-med-kun-ldan cited by Handurukande, *Lokānanda*, op. cit., p. xxxi.

49. Ibid. p. xviii.

50. Lévi, "Date", op. cit., p. 42.

51. Noel Péri, "A propos de la Date de Vasubandhu," BEFEO 11 (1911), pp. 343 n., 388n.

52. For Hsüan Tsang on Yogācāra masters see Samuel Beal, tr., *Buddhist Records of the Western World* (London: Trubner, 1884; repr. Delhi: Manoharlal, 1969), vol. 2 p. 171.

53. On the authorship of the plays attributed to Harṣa see Joshi, *Studies*, op. cit., Appendix 1.

54. The date of Ārya-śūra is discussed by N.C. Krom, *Barabuḍur* (The Hague: Martinus Nijhoff, 1927), p. 313; and by A.K. Warder, *Indian Kāvya Literature*, vol. 2 (Delhi: Motilal, 1974), p. 903.

55. Lévi, "Date", op. cit., p. 41.

56. Handurukande, Lokānanda, op. cit., p. 204.

57. At this point he was still of course a bodhisattva. Handurukande, Lokānanda, op. cit., p. 209 verse 2; Nāgānanda, ed. V. Bhattacharya, Bibliotheca Indica no. 281 (Calcutta: Asiatic Society, 1957), pp. 1-2; tr. Bak Kun Bae, Śrī Harṣa's Plays (New Delhi: Indian Council for Cultural Relations, 1964), pp. 51-52.

58. Lévi, "Date", op. cit., p. 42.

59. Beal, Buddhist Records, op. cit., I.210 n.

60. Tāranātha chapter 24; tr. pp. 196ff. On these kings see Jean Na do , Les Bouddhistes Kaśmīriens au Moyen Age (Paris: Presses Universitaires, 1968), pp. 59-60.

61. R.C. Majumdar, Ancient India, rev. ed. (Delhi: Motilal, 1960), p. 256; LVP, Dynasties, op. cit., p. 73.

62. Bu-ston, History, tr. op. cit.,II.133. Bu-ston's imputation of an ethical aim to the vyākaraṇa hints at an almost Brahmanical conception of the virtues of studying Sanskrit grammar. He himself studied Cāndra grammar in his youth. BA p. 793: "At first he studied with Thar-pa lotsāva the Grammar by Candragomin and mastered the work of a translator."

63. The Passage reads: slar yang 'dzam bu gling gi lho phyogs kyi rgyud du 'ongs/ bram ze mchog sred kyi lha khang na klu la sgra nyan pa'i bkod pa dang/ klu she ṣas byas pa'i pāṇi pa'i 'grel pa 'dug pa yang gzigs pas/ (Tāranātha, ed. p. 139) For other interpretations see the tr., pp. 202-3 & n.

Sum-pa refers to Patañjali as the "son of Śeṣa-nāga (op. cit., I. 95.23), specifying the Mahābhāṣya commentary in one hundred thousand verses, On this serpent see F.W. Thomas, Tibetan Literary Texts and Documents concerning Chinese Turkestan, Vol. 1, p. 263

& n. As designation for a paṇḍit see Monier-Williams, Sanskrit-English Dictionary (Oxford: Clarendon Press, 1899), pp. 1088-89. Mkhas-grub-rje (1385-1438), relating a similar account, calls Patañjali by the designation "Nāgarāja" (Lessing and Wayman, Fundamentals of the Buddhist Tantras The Hague: Mouton, 1968 , pp. 76, 77).

64. Tāranātha, Sum-pa ibid.

65. Liebich, Cāndra-vyākaraṇa, op. cit.: Namo vāgīśvarāya/ siddhaṃ praṇamya sarvajñaṃ sarvīyaṃ jagato gurum/ laghuvispaṣṭa-saṃpūrṇaṃ ucyate śabdalakṣaṇam// Tib (O 5767) reads: ngag gi dbyang phyug la phyag 'tshal lo// rtogs dang kun phyir 'gro ba'i lha// thams cad mkhyen la phyag 'tshal te// nyung zhing rnam gsal yang dag rdzogs// sgra yi mtshan nyid brjod bya ste// (P Mdo-'grel Le la)

66. See Chapter Two below.

67. Sum-pa I.96.11-14

68. The corpus of Cāndra grammar is given by Bu-ston, History, tr., op. cit., II.133. For a listing of Cāndra grammar in the Bstan-'gyur after Liebich, see IA 25 (1896), pp. 103-5.

69. Roerich in BA, p. 786; see also p. 792.

70. Colophon, Derge Bstan-'gyur Sgra-mdo Re 29a.6-7.

71. BA 102, 283.

72. O 5770.

73. Bu-ston, History, tr., op. cit., II.169; Mkhas-grub-rje, Fundamentals, op. cit., pp. 76, 77. Mkhas notes a third, by Pūrṇa-candra--an expansion of the second; Derge Dkar-chag (172.1) adds to this, "Paṇḍit Rājaśrī and others."

74. Śrīmad-ācārya-dharmadāsasya kṛtir iyam; in Liebich, ed., Vṛtti, op. cit., pp. 513ff.

75. See section 3.33 and note 93 below.

76. Śāstri, *Catalogue*, op. cit., vol 6, no. 4413.

77. Tāranātha, tr. p. 198.

78. Derge ed., Sgra-mdo Re la. On the left is Mañjuśrī, with Candra on the right, under whom is found the inscription: *legs sbyar gtam gyis mur 'dug gi/ log smra tshar gcod tsandra pa/* "Cāndra who destroys the *tīrthika's* falsehood,/ With appropriateness of expression."

79. See section 2.3 above and notes 43, 45. Vairocanarakṣita, however, refers to Cg as Śrī Candragomin and then as Ārya Candra (P Sprin-yig, op. cit., 389a).

80. "Candra", as has been kindly pointed out to me by Professor Lokesh Candra, is a very common name.

81. Bhartṛhati, *Vākyapadīya*, ed. K.V. Abhyankar and V.P. Limaye, University of Poona Sanskrit and Prakrit Series, vol. 2 (Poona, 1965). Verse 483, on Candra reads: *parvatād āgamaṁ labdhvā bhāṣya-bījānusāribhiḥ// sa nīto bahu-śākhatvaṁ candrācāryādibhiḥ punaḥ//* Cf. Kielhorn, IA 3, pp. 286-87; P. Thieme, "Pāṇini and the Pāṇinīyas,"JAOS 76 (1956), pp. 18-20; K.A. Iyer, *Bhartṛhari* (Poona: Deccan College, 1969), pp. 2-3; A. Aklujkar, "The Concluding Verses of Bhartṛhari's *Vākya-kāṇḍa*", written for the May, 1978, Diamond Jubilee Number of ABORI.

82. Śāstri, *Catalogue*, op. cit., 6.1[illegible]

83. Thieme, "Pāṇini", op. cit., p. 20n.

84. M.A. Stein, ed., *Kalhaṇa's Rājataraṅgaṇī* (1892, repr. Delhi: Motilal, 1960), I.176: *candrācāryādibhir labdhvā deśāt tasmāt tadāgamam/ pravartitaṁ mahābhāṣyaṁ ca vyākaraṇaṁ kṛtam//* For differing translations of the passage, and interpretations of its implications (did Cg ever visit Kaśmīr?) see Jean Naudou,

Kaśmīriens, op. cit., pp. 46-47.

K.C. Shastri (Bengal's Contribution to Sanskrit Grammar in the Pāṇinian and Candra Systems, Part One: General Introduction, Calcutta Sanskrit College Research Series No. 43 Calcutta: Sanskrit College, 1972 , pp. 165-66) claims the identity of Bhartṛhari's Candrācārya with Cg on the basis of Kalhaṇa's "collateral evidence" (? but Kalhaṇa mentions only "Candra").

85. Bu-ston, History, tr., op. cit., II.166-69; Sum-pa I.135, 138ff.

86. Sum-pa I.135.16-17: dang por sum cu rtsa gsum du lha thams cad mkhyen pa zhes pas sarba dzñā ṇa byā kara ṇa brtsams/ Obermiller has misconstrued the corresponding passage of Bu-ston, translating "a god named Sarvajñāna." "The divine omniscient Buddha " is intended. Likewise, the Cāndra-vyākaraṇa-sūtra begins with homage to "the Omniscient One" (n. 65 above).

87. Kielhorn, "Indragomin and Other Grammarians", IA 15 (1886), pp. 181-83; Śastri, Catalogue vol. 6, op. cit., pp. vi, lii.

88. Sum-pa I.139.

89. Kielhorn, "The Chandra-vyākaraṇa and the Kāśikā-vṛtti", IA 15 (1886), pp. 183-86; Śastri, Catalogue vol. 6, op. cit., pp. xlix-l.

90. Liebich, Cāndra-vṛtti, op. cit., I.2.81.

91. For a detailed examination of Liebich's argument see Lévi, "Date", op. cit., pp. 50-53.

92. Kielhorn, Ac. de Gottingue 1903, p. 305 (ref. Lévi, Dynasties, op. cit., p. 64).

93. Robert Birwé, "Ist Candragomin der Verfasser der Candra-vṛtti?", in Mélanges Renou, op.cit. K.C. Shastri, attributing both the sūtra and its commentaries to Cg, notes the indebtedness of the

Kāśika to them, while acknowledging incomprehension at the failure of the Kāśika to accredit this (Shastri, Bengal's Contribution, op. cit., p. 179).

94. Tāranātha, tr. pp. 177 etc. (see index s.v.).

95. Ibid. p. 198.

96. After Takakusu, "Life of Vasubandhu by Paramārtha," TP 1904, p. 288.

97. Takakusu, however, takes vyākaraṇa as a reference to the Cāndra-vyākaraṇa ("A study of Paramārtha's Life of Vasuvandhu and the Date of Vasubandhu", JRAS 1905, p. 45). There is no good reason, however, for this identification, and in fact it obscures the real issue as I wish to present it. As Takakusu himself points out, the description of a treatise of thirty-two chapters fits the Aṣṭādhyāyī of Pāṇini but not the twenty-four chapter sūtra of Candra. In fact, the sūtra is given in the Tibetan histories as having at one time contained thirty-two chapters (Bu-ston, History, tr., op. cit., II.133; Sum-pa I.135 n.1; Mkhas-grub-rje, Fundamentals, op. cit., p. 77). Possibly Buddhist commentators eliminated a final two books (of eight chapters) on vedic grammar, or the historians presumed that it once existed. Still, Takakusu presents no reason for his attribution, and it seems unlikely.

That Cg does grammar without vedic studies is noted as a sign of the degeneration of the science by D. Bhattacharyya, "Pāṇinian Studies in Bengal", in Sir Asutosh Mookerjee Silver Jubilee Volumes, vol. 3 (Calcutta: Calcutta University Press, 1922).

98. After Takakusu, "Life", op. cit., p. 289.

99. S. Lévi, tr., Mahāyāna-sūtrālaṃkāra, Bibliothèque de l'École des Hautes Études, fasc. 190 (Paris: Librairie Honoré Champion, 1911), p. *13.

100. Śāstri, Catalogue vol. 6, op. cit., p. xlix; he establishes the date of Cg as fifth century. There is, in fact, little Buddhist imprint upon the Cāndra grammar (L. Renou, Études de Grammaire Sanskrite [Paris: Adrien-Maisonneuve, 1936] p. 127.

101. Renou, who inclines toward the seventh century date for Cg, notes the intensity of Buddhist interest in grammar in this era (ibid., pp. 88-89). R.C. Mitra cites a śloka of Dharmadāsa, in which he states that his family worships Rudra Viśveśvara and the Buddha, as example of the assimilation of Buddhism and Śaivism at the time (Viśvabharati Annals, vol 6 [1954], p. 56).

102. For example the list given by Vopadeva, cited Śāstri, Catalogue vol. 6, op. cit., p. xlviii; and by Alberuni, in W. Sachau, tr., Alberuni's India (Lahore: gov't of West Pakistan, 1962), I.182.

103. Kielhorn, "Indragomin", op. cit., pp. 181-82. Here he is also referred to as Candra, on the model of Indra/Indragomin; cf. K.C. Shastri, Bengal's Contribution, op. cit., p. 191. For the proposed date of Vardhamāna see ibid., p. 80.

104. Handurukande, Lokānanda, op. cit., p. 204; cf. Hahn, Vogel, op. cit. (refs. n. 40 above).

105. For texts see notes 40, 65 above.

106. See Handurukande, Lokānanda, op. cit., pp. 206-7; Śāstri, Catalogue vol. 6, op. cit., p. li; Vidyābhūṣaṇa, Indian Logic, op. cit., pp. 335-36, who wishes to sever Cg the logician from both Cg the poet and Cg the grammarian.

2 Life, Works and Influence

What little is known of Candragomin in Indian and Chinese sources has been related in the course of discussing his date. Only the Tibetan sacred canon, and the historical accounts that were composed during the Later Spread in order to chronicle the growth of Buddhist literature in India and its translation into Tibetan, present Cg in full stature as a major religious and literary figure. Among the histories, that of Tāranātha gives the most exalted view and the fullest account of Cg.[1] Along with Śāntideva, says the historian, Cg was "famed among the learned as [one of] the two wonderful master-teachers (ācārya)" of Mahāyāna Buddhism (ed. p.5, tr. p. 18).

Most important for Tāranātha are the didactic works of Cg and his deeds as a lay adherent to the bodhisattva path. For Bu-ston (who was also a translator) his grammatical works take precedence, and this corresponds to the brahmanical view of Cg that survives in India. The view of Tāranātha is more traditional, for during the Early Spread of the Dharma in Tibet the grammatical works had not yet been translated and, from that time to the present, the most studied work of Cg has been his Bodhisattva-saṃvara-viṃśaka. The Viṃśaka appears, with its commentary by Śāntarakṣita, in the catalogue of Ldan-dkar. Fragments of a commentary to it, the manuscript dating from the Ninth Century, have been found at Tun Huang, and a portion of it is preserved in ancient secions of the Lo-paṇ bka'-thang.[2] In a listing of "previous preceptors" in the Mahāvyutpatti (early Ninth Century), Cg is associated with Śāntarakṣita (nos. 3492-93). The didactic Viṃśaka, as will be shown below in Chapter Four, was a crucial

text in the introduction of Buddhism into Tibet. Tāranātha mentions it as his most important surviving work and, more importantly, the bodhisattva precepts outlined in it form the implicit standard by which Cg's life and works are judged.

The history of Bu-ston is earlier than that of Tāranātha, but their sources are similar: the corpus of Cg's work preserved in the Bstan-'gyur section of the sacred canon, information left in the canon by commentators and translators, and the historical anecdotes related by travellers to and from India. Tāranātha has woven around this data the story of a lay scholar whose life illustrates his writings on bodhisattva morality (śīla) and his success in meditative practice (siddhi). His rival Candrakīrti, by contrast, is presented in the same narrative as a coldhearted monastic whose religious endeavor is limited to study and debate for the sake of his own prestige. This presentation parallels a conflict between Tāranātha's Jo-nang-pa sub-sect, which included the Vijñānanavāda within its philosophic synthesis, and the Dge-lugs-pa, who adhered strictly to the prāsaṅgika position of Candrakīrti--and who relied, like the Ck presented by Tāranātha, upon monastic morality, intellectual understanding and public discourse. There is however, sufficient indication that the legend of the rivalry of Ck and Cg derives from Indian sources. Ck himself, in his two major works, answers an unnamed Vijñānavādin who is a follower of Sthiramati. Incidents relative to the rivalry are found in the sacred canon and in the oral traditions of Nālandā related by Dharmasvāmin.[3]

Cg's salient characteristic for Tāranātha is his versatility. He possesses the morality, meditative skill and wisdom of a practicing Buddhist, yet corresponds as well to our conception of a

"rennaissance man", embodying the classical Indian ideal of a cultured cosmopolitan (nāgaraka) who is learned in the arts, sciences and literature of the day. This is no common accomplishment for a Buddhist paṇḍit; aside from king Harṣa, he is the only playwright to be represented in the canon. I Tsing relates that his drama was sung and danced by all the peoples of eastern India.

From the Buddhist point of view, Cg's life is a paradigm of teaching and giving in innumerable ways, as much of a fulfillment of the bodhisattva ideal as can be achieved on the level of ordinary human existence. Nor, according to some thinkers, can this role be lived by the śramaṇa or ascetic, or by anyone who must hold to monastic vows. For to live up to the bodhisattva vow and help all people in all ways requires at the outset broadmindedness, liberality and adaptability and, in the process, incursions into fields (such as theatre) that are forbidden the monastic. This is specified in the Bodhisattva-bhūmi, the Viṃśaka (verse 11b) and in the commentary of Śāntarakṣita to it. Tāranātha has made Cg an illustration: for the bodhisattva endowed with compassion, any action is permitted.

As prelude to a discussion of the account by Tāranātha, we present a list of Cg's known works, for the history is in large part an account of them.[4]

* * *

WORKS BY CANDRAGOMIN IN THE BSTAN-'GYUR (Peking edition)

Didactic

5410 Śiṣyalekha. 12pp. Two commentaries: a vṛtti by Prajñākaramati and a pañjikā by Vairocanarakṣita.

5582 Bodhisattva-saṃvara-viṃśaka. 2pp. (one folio). Two commentaries: a vṛtti by Śāntarakṣita and a pañjikā by Bodhibhadra.

(5683 = 5410)

5931 Candragomi-praṇidhāna 1p.

Commentary

3363 Ārya-Mañjuśrīnāmasaṃgīti-nāma-mahāṭīkā. 54pp.

Logic

5740 Nyāya-siddhy-āloka. 2pp.

Grammar

5767 Cāndra-vyākaraṇa-sūtra. 55pp.

5768 Viṃśaty-upasarga-vṛtti. 7pp.

5769 Varṇa-sūtra. 2pp.

5890 Uṇādi 6pp.

*5891 Uṇādi-vṛtti (no author given; Derge ascribes to Cg: Toh 4279; different translation at O 6580, Toh 4428). 71pp.

5902 Cāndravyākaraṇa-varṇasūtra-vṛtti. 9pp.

Drama (kāvya)

5653 Lokānanda-nāṭaka. 54pp.

Praise (kāvya)

2048 Deśana-stava. 4pp. Commentary (vṛtti) by Buddhaśānti.

3534 Bhagavad-Ārya-Mañjuśrī-sādhiṣṭhāna-stuti. 4pp.

3541 Ārya-Amoghapāśa-pañcadeva-stotra. 1p.

3542 Manohara-pāpavidāraṇa-nāma-lokanātha-stotra. 3pp.

*3543 Ārya-Amoghapāśa-maṇḍala-devagaṇa-stotra-vimalaprabhā-nāma (no author given). 5pp.

3544 Mahākāruṇika-stotra-codanā. 2pp.

3548 Ārya-Mahākāruṇika-kuvākya-stotra. 9pp.

3551 Ārya-Avalokiteśvara-stotra. 1p.

3936 Bhagavaty-Uṣṇīṣavijayā-stotra. 2pp.

4489 Śrī-Mahā-Tārā-stotra. 5pp.

4490 Ārya-Tārā-stotra-dvādaśa-gāthā. 2pp.

4491 Ārya-Tārā-stotra-viśvakarmasādhana-nāma. 2pp.

4492 Ārya-Tārādevī-stotra-puṣpamālā-nāma. 9pp.

(4493 Ārya-Tārādevī-stotra = 4490, with variants)

4566 Ārya-Jambhala-stotra. 1p.

4869 Ārya-Tārādevī-stotra-muktika-mālā-nāma. 5pp.

(4870 = 4490, with addition to colophon)

(4871 Ārya-Tārā-stotra-praṇidhāna-nāma = 4491)

4873 Āryāṣṭa-mahābhayottārā-Tārā-stava. 2pp.

Tantric practice

2609 Tārā-bhaṭṭārikāntarbali-vidhi. 2pp.

3679 Siṃhanāda-sādhana. 1p.

3737 Ārya-Vajravidāraṇa-piṇḍikṛta-sādhana. 1p.

3879 Hayagrīva-sādhana. 1p.

3903 Ārya-Sitātapatrāparājitā-nāma-sādhana. 1p.

3904 Ārya-Sitātapatrāparājitā-bali-vidhi. 11pp.

3905 Ārya-Tathāgatoṣṇīṣa-sitātapatrāparājitā-pratyaṅgirā-nāma-dhāraṇī-sādhana. 2pp.

3906 Rakṣā-cakra. 1p.

3907 *Yantra*. 1p. (no author given)

3908 *Nivāraṇopāya*. 1p. (no author given)

3909 *Vighna-nivāraka-prathamanopāya*. 1p. (no author given)

3910 *Camū-dhvaṃsanopāya*. 1p. (no author given)

3911 *Siddhi-sādhana*. 1p. (no author given)

3912 *Bhayatrāṇopāya*. 1p. (no author given)

3913 *Karaka-rakṣopāya* 1p. (no author given)

3914 *Kuṣṭha-cikitsopāya*. 1p. (no author given)

3915 *Bali-vidhi*. 1p. (no author given)

(3916 = 3905)

3917 *Ārya-Tathāgatoṣṇīṣa-sitātapatrā-nāma-dhāraṇī-vidhi*. 2pp.

3918 *Jvara-rakṣā-vidhi* 1p. (no author given)

3919 *Paśu-mārī-rakṣā-vidhi* 1p.

3920 *Śānti-homa*. 1p.

3921 *Abhicāra-karman*. 1p.

3922 *Homa*. 1p.

3923 *Siddhi-sādhanānusāreṇa-mṛta-vatsā-cikitsā*. 1p.

3924 *Nivāraṇa-lavāka-vidhi*. 1p.

3925 *Caitya-sādhana-vidhi-krama*. 1p.

(4150 = 3679, different translation)

4438 *Saṃkṣipta-Śrī-Jambhala-sādhana* 1p. (cf. 4439-4437: no author given)

4443 *Hayagrīva-sādhana*. 1p.

4488 *Aṣṭaśata-sādhana*. 18pp.

Toh. 3666 *Āyur-vardhana-vidhi*. 1p. (not in Peking ed.)

4494 *Ārya-Tārāṣṭa-bhaya-trāta-nāma-sādhana*. 6pp.

REFERENCES TO LOST WORKS

*Vajracchedikā-prajñāpāramitā-sūtra-bhāṣya. (I Tsing, see N. Péri, BEFEO 11 1911 , p. 343 n.3.

*Candrapradīpa (=Samādhirāja-sūtra)-vṛtti. (Bu-ston, ed. 836.2; tr. II.130. ?Same as Pradīpa-mālā mentioned by Tāranātha, tr. p. 207)

*Trikāyāvatāra. (Bu-ston, ibid. Cf. E. Obermiller, The Sublime Science of the Great Vehicle to Salvation [AO 1931, repr. Shanghai, 1940], p. 101: a citation from hearsay by 'Jam-dbyangs bzhad-pa, probably from this work)

MODERN SCHOLARSHIP

5410 Skt ed. & tr. into Russian by I.P. Minaev (see ref. ch. 1, n.6 above). Tib ed. Ivanov, ibid. pp. 53-81.

5582 Ed. & tr. infra.

5931 "

5767 Skt ed. B Liebich (see ref. ch. 1, n.7 above).

5653 Ed. & summarized R. Handurukande (see ref. ch. 1, n.32 above). Ed. & tr. into German by M. Hahn (see ref. ch. 1, n.40 above).

2048 Ed. & tr. infra.

4492 Tr. C.M. Chen, Hymns (sic) to Tara, Chen's Booklet Series No. 7 (Kalimpong: by the author, 1963).

4873 Tr. S. Beyer, The Cult of Tārā (Berkeley: Univ. of California Press, 1973), pp. 229-30).

* * *

TĀRANĀTHA'S ACCOUNT OF THE LIFE OF CANDRAGOMIN

1 Birth

In Varendra, to the east, lived a paṇḍit who saw the face of noble Avalokiteśvara. He came to dispute with a materialist (lokāyata) teacher and refuted his system, but [the materialist] maintained that victory in an abstract discussion, being a matter of intellectual analysis, goes to the one with keener intellect, but that he would not suppose the existence of past and future lives without manifest evidence. [The paṇḍit] made the king and others to be witness, saying, "I myself will be reborn. The evidence will be found upon my forehead." At his forehead he dissolved a drop of red ink into the flesh. Placing a pearl in his mouth, he passed away then and there.

The king placed his body within a copper vessel and sealed it. He had promised to be reborn the son of the kṣatriya paṇḍit Viśeṣaka, and accordingly, as soon as an offspring, endowed with auspicious marks, was born to him, a red-ink figure was found on its forehead, and a pearl was found in its mouth. When the previous [material] aggregate was examined by the king and others, the red-ink figure on its forehead had disappeared, and there was an empty space where the pearl had been. At this point, the tīrthika also believed in the existence of past and future lives. So it is said.

Sum-pa repeats this story, but it is not found in Bu-ston and the other histories. Padma dkar-po begins his account of Cg with the encounter with Ck.[5] Tāranātha describes his source as oral tradition (But Prajñākaramati, in his vṛtti to the Letter [Nge 389a-b] describes Cg as a high-level bodhisattva who has taken on

rebirth for the sake of his fellow Buddhists.) Tenzin Gyatso, H.H. the Fourteenth Dalai Lama, cites this deed of Cg as proof of rebirth.[6]

Varendra/Varendrī may be taken as a kingdom comprising several northern districts of the modern state of Bengal.[7] In the other histories his birthplace is given as Bengal. Nothing of Cg's parentage is mentioned elsewhere.

2 Childhood

The boy, as soon as he had been born, bowed down before his mother, saying, "Were these ten months no hardship to you?" Thinking it a bad omen for a newborn child to be speaking, she said, "Be quiet!" For seven years after he spoke not a word and was thought to be mute.

The only reference to Cg's mother is the allusion of the Drama, cited above in Chapter One (n.40).

Then a tīrthika polemicist composed an extremely difficult to understand kāvya verse, the sense of which was a denial of Buddhist philosophy, and circulated it among the king and the community of scholars. When it appeared in the house of Viśeṣaka, he [V.] examined it at length without even being able to understand the grammar, not to speak of making a response. He pondered the matter and left the house on some business. At that point, the seven year old Candragomin saw it. He had no difficulty in coming to know the meaning and in making a response. Putting its meaning in the form of a short gloss, he wrote his reply in verse. His father, returning home, saw the writing and asked Candragomin's mother: "Who has been to the house?" "No one has come. Your mute son was

reading and writing." At that, the father questioned his son, who watched his mother's face. The mother said, "Speak up!" "I wrote this," he said. "This polemicist is not difficult to refute." On the following morning Candragomin and the tīrthika teacher had a debate. Candragomin won and gained a great prize.

Thereafter he came by himself, uninstructed, to know all the common subjects of knowledge, beginning with grammar and logic. His fame spread far and wide.

Bu-ston covers childhood with the sentence, "In his youth he became a scholar." Sum-pa and Sde-dge add some detail. Sde-dge: "From his youth he was a scholar. There was a tīrthika paṇḍit named *Vyākaraṇeśvara (Lord of Grammar) whose grammatical constructions no one could understand. He flew the banner of victory over heterodox and Buddhist doctrines. He appeared for a debate, and this master, while yet a child, defeated him, converting him and his followers to the Buddhist doctrine."

His erudition is praised in Indian sources as well. Prajñākaramati says (Vṛtti Nge 389a-b): "In this [work] the noble Ćandra, who has reached the farther shore of his own and others' philosophic systems, who reflects the appearance of all that is to be known in the mirror of his awareness, who holds unattached and unhindered sway over all subjects of knowledge, whose intellectual faculty has flourished with the sap of the nectar of erudition, who lives out of range of Māra, dwelling on a high stage, who has no desire for any vehicle but the Greater, devoted as he is exclusively to it, who undertakes the benefit and pleasure of all the world, having developed the equality of self and others, who has come to the limit of the bodhisattva course, whose vigor is unflagging, who has comprehended the equal selflessness of all

dharmas--descends to cause the family of the Precious Three to flourish ever more and, having himself crossed over the mire of sensual desire, proposes that others cross it. His own disciple has abandoned the austerity of the monk. In order to turn him back from his dependence on desire for a princess, [he writes] this letter of advice."

3 Youth

With that, he took refuge and the five bases of training with a Mahāyāna master. He knew most of the sūtra and abhidharma collections after hearing them only once from the great master Sthiramati. He received oral transmission (bka'-lung) from a tantric (vidyādharā) master named Aśoka, and by accomplishing mantras (rig-sngags bsgrubs-pa) had direct vision of the nobles Avalokiteśvara and Tārā. [Thus] he became very learned.

Sum-pa mentions only Aśoka who, he says, granted Cg (tantric) permission and transmission (rjes-lung). On Aśoka see Ch.1, n.19 above. The other accounts omit this section. With the taking of refuge and lay precepts, Cg formally enters the Buddhist community.

Most important in this passage is the association with Sthiramati. This latter is not, in Tibetan tradition, closely connected with Nālandā[8], so this is not a basis for connecting the two figures. The statement that Cg is a disciple of Sthiramati may come from oral tradition, or it may be a deduction from the Bstan-'gyur. A passage of Cg's Defense of Logic has been presented above in Chapter One(n.30-31) as parallel to a passage of Sthiramati's sub-commentary to the Madhyānta-vibhāga. In the domain of philosophy, this MV and its commentaries can be identified

as an object of criticism by Ck in the Prasannapadā and the Madhyamakāvatāra.[9] Cg is not likely a direct disciple of Sthiramati, whose lifetime is dated ca 510-570[10], but he certainly upholds that tradition.

In the eastern land of king Bharṣa he composed many treatises on the subjects of medical examination, poetics and arts. In particular, he presented many topics of grammar.

The translators of Tāranātha suggest an emendation of the king's name to Varṣa. Sum-pa gives it as Bham-ra-ṣa.

Compare the colophon to O 4869, translated by Atīśa: "a praise of Tārā by the great master Candragomin, or deathless (amara) Candra, who is like the crest jewel of learned poets, in command of the five fields of knowledge (vidyā-sthāna--i.e., linguistics, logic, philosophy, medicine and arts [MHV 1554-59; MSA 11.60])."

Dharmakīrti is said to have boasted that he surpassed Cg in purity of grammar.[11]

4 Marriage and Separation

At that time he took to wife a princess, Tārā by name, and the king granted him a district.

This king is presumably the same as above. The other histories mention Varendra as the kingdom, but they fail to note the gift of a district.[12]

On one occasion he heard a servant call her Tārā, and he thought, "It is not proper to have a marriage partner with the same name as the obligational deity (yi-dam)." So the master prepared himself to move to another land.

Bu-ston: He first begs forbearance of her. The phrase may be taken from the first line of the Tārā stotra (O 4489) cited below.

In the Ārya-Tārā-kurukulle-kalpa it is taught that the devotee of Tārā never takes a woman whose name is Tārā.[13] In the Praise in Confession (v.12d, ch.3 below) there is some hint that his relatives were considered by Cg an obstacle to religious practice.

The king came to know of this, and said: "If he will not live with my daughter, put him in a box and throw it into the Ganges." Thus he ordered, and thus it was performed.

Bu-ston: The king came to know of this through his courtiers, who had asked Cg the reason for preparations.

The master made an entreaty to the noble Lady Tārā and emerged at an island at the confluence of the Ganges with the sea. That island is reported to have been created magically by the noble Lady. It has been given the name Candradvīpa (Candra's Island), because Candragomin himself dwelt there. [The island] can be found nowadays, and is reportedly large enough to accomodate some seven thousand villages.

Bu-ston specifies that he was saved by composing a stotra, and it is he who reports that the island was magically created, adding that Tārā showed her face to him and gave him her blessing (of fearlessness--Sde-dge).

The stotra Cg composed is not identified by Bu-ston, but the Puṣpamālā (O 4492) ends with the entreaty that the merit of having composed it act as a boat in assisting him to cross the ocean of saṃsāra.

A function of Tārā is salvation from the eight terrors, in the listings of which drowning is always counted.[15] Tāranātha, in his account of her exploits, notes that Cg was twice saved by her from water.[16] Naudou points to Cg as the first author on Tārā.[17]

On Candradvīpa see K.A.N. Shastri, et. al., *Geographical Encyclopaedia of Ancient and Medieval India*, Part 1 (Varanasi: Indic Academy, undated), s.v. Candradvīpa.

5 Travels

Dwelling on that island, he erected stone figures of the nobles Avalokiteśvara and Tārā. First fishermen heard tales of them. Then other people appeared, and a city developed.

Bu-ston: He was rescued by fishermen, and taken back to the king of Varendra, who developed faith in him. Bu-ston tells of no further travels between the here and Nālandā. Sum-pa follows Tāranātha.

A similar tale is told by Hsüan Tsang of Dharmapāla (ca 530-561): He fled on the eve of his marriage to a princess to become a monk, and the king ended by regarding him with increased faith.[14]

At the call of noble Avalokiteśvara, he was made a "gomin" type of layperson. His name being Candra, he was thereafter known as Candragomin.

Cg has previously taken the five precepts of the *upāsaka*. Now, separated from his wife, he becomes a celibate layperson.[18] Cg refers to himself as a layman in the final verse of O 5720.

Then merchants took him to Siṃhala Island (Śrī Laṅkā). In that land was a plague of leprosy. He erected a temple for the noble Siṃhanāda and it was spontaneously allayed. In that land

also he disseminated limitless fields of knowledge--arts, medicine, and the rest. He did particular benefit to the simple folk of the isle, and taught them what was appropriate of the Greater Vehicle Dharma. He raised wealth from the yakṣa who owned the land, and founded many centers of the Dharma.

For a leprosy cure see O 3914 by Cg. On building temples see O 3925. For a practice of Siṃhanāda--a form of Avalokiteśvara--that will allay all illnesses, see O 3679. (An eighth century Siṃhanāda from Amāravatī has been found.)[19]

Sum-pa has only "he erected a temple."

Returning to the mainland of southern Jambudvīpa [i.e., to South India], he found and perused, in the temple of the brāhmaṇa Vararuci, the arrangement heard from the nāgas, and the commentary to Pāṇini done by Śeṣanāga. Whereas a "commentary" should be small in words but great in meaning, unrepetitive but complete, the Nāga is quite stupid, [for his work is] verbose but small in meaning, repetitive but incomplete. Having thus deprecated [Patañjali], he composed the Cāndra-vyākaraṇa, together with its auxiliaries, as a commentary to the sense of Pāṇini. Even to call that work [of Cg] "short, clear and complete" is an implicit insult to the Nāga.

On this passage see Ch. 1, sec. 3.1 and n.63, and sec. 3.4 above. Cāndra grammar was current in India until at least the fourteenth century, being taught to Bu-ston and other translators of the Later Spread.[20] Dharmasvāmin (thirteenth century) mentions that the grammar of Cg was more popular in India than that of Kālidāsa.[21] In the seventeenth-century Grub-mtha' of 'Jam-dbyangs bzhad-pa it is the third most frequent source of citation, and is

used to explicate the compound pratītya-samutpāda.[22]

6 Arrival at Nālandā

Then he came to glorious Nālandā, well-spring of knowledge. At Nālandā paṇḍits who could endure to dispute with tīrthikas would teach Dharma outside the walls, and those who could not endure it would teach within. So Candrakīrti, who was a preceptor (upādhyāya), was teaching Dharma outside at the time. Candragomin stood at the spot. He stayed there as do those who wish to debate. (Those who did not, would no listen--or, they would listen reverentially.) At this, Candrakīrti thought, "Is he a debating partner?" He asked, "Whence have you come?"

"I have come from the south."

"What Dharma do you know?"

"Pāṇinean grammar, the one-hundred-and-fifty-verse praise, and the Nāma-saṃgīti."

Although his speech was modest in that he claimed only to know these three texts, the sense of it was to affirm a knowledge of all grammar, sūtra and tantra. So Candrakīrti thought, "Is this Candragomin? and put the question.

"Thus am I known in the world."

On Nālandā see H.D. Sankalia, University of Nālandā second ed. (Delhi: Oriental Publishers, 1972).

Here the historians' bias begins to show. Padma dkar-po begins the section, "When he came to dispute with Candrakīrti" (90.4). Sum-pa again follows Tāranātha. All the histories present his claim to know the three texts, but only Tar. points up his modesty. Ruegg has noticed this historian's antipathy to Ck in context of a "doctrinal hostility" between his Jo-nang-pa sect and its Dge-lugs-

pa oppressors.[23] Tar. uses honorific terms (dgongs, gsungs) for Ck, as though telling the story from Cg's point of view.

Among the three fields of knowledge in which Cg claims competence, grammar has been discussed in Ch. 1 above. His commentary to the Mañjuśrī-nāma-saṃgīti (O 3363) is one of his major surviving works. The stotra referred to is the Śatapañcāśatka attributed to Aśvaghoṣa (O 2038).[24]

"It is not well, declared [Ck], for a great scholar to arrive like a bolt of lightning. The Community must welcome you. Wait in the city for a while." Cg said, "How can I, a layman, be welcomed by the Community? Candrakīrti declared, "There is a way. An image of noble Mañjuśrī will be invited. You may arrive fanning it with a chowrie. The Community will be welcoming Mañjuśrī."

In time, three chariots were arranged in this way. Noble Mañjuśrī sat in the middle. Candrakīrti waved a chowrie on his right. Candragomin waved a chowrie on the left. The Community made welcome in front. Countless numbers of people came to see. The image of Mañjughoṣa appeared to be real to Candragomin, and he praised it with [the stotra] beginning, "Mañjughoṣa, you are praised by ten million Tathāgatas of all directions." The image of Mañjuśrī turned its face around and listened. Because the people exclaimed, "Look what the statue over there is doing!" it remained as it was, and became known as the Noble with his Neck Turned Left."

At that, Candragomin's faith increased in force. The chariot transporting him failed to hold back, and pulled ahead of Candrakīrti, who thought, "This one has a great deal of conceit. Let me debate with him."

The stotra is O 3534. This is the second incident to show Cg as a visionary poet whose words, spoken in faith that the image is reality, have the power, siddhi, to affect higher levels of reality. The statue freezes back into lifelessness when noticed by ordinary people who have not this power, as the vivified statue of Avalokiteśvara (below) will freeze when confronted by Ck. Because Cg's reputation as a tantric siddha is based in part on these stotra, he cannot be separated from Cg as kavi. Ck is also considered to have been a siddha, but there is doubtless a later figure (ca ninth century)[25] named Ck, he must be presumed by the historians to have lived for at least three hundred years--according to Tāranātha, in other than physical form.[26] The problem does not arise for Cg, none of whose works are considered by the Tibetans to belong to a later period.

Cg is included in the list of eighty-four siddhas by Rdo-rje gdan-pa[27] and in other--but not all--listings of them in the Bstan-'gyur.[28] This list is described by Tucci as more broadly based than the others, including "personages well known for their philosophical and dogmatical works as well as for their mystical experiences, like Dharmakīrti or Atīśa", and as being followed especially by the Dge-lugs-pa.[29] Cg is pictured in later tradition among the siddhas, with subscriptions referring to his victory over the tīrthika in dispute, and his protection from water by Tārā.[30] As a siddha, Cg also appears in a list of named printed on flags at Milarepa's castle.[31]

A source for this story, and for others concerning Cg at Nālandā, is not difficult to trace. Chag lotsāva Chos-rje dpal (Dharmasvāmin), according to his biography, was shown four statues on his visit to Nālandā in 1235. Around four of them--Avalokiteś-

vara, Mañjuśrī and Tārā--were woven stories of Cg that correspond to those related by Tāranātha. (The fourth, of Ye-shes mgon-po [=Mahākāla] has to do with the resistance to Turkic marauders.) The emphasis upon Cg in this traveller's account of traditions current at Nālandā seems quite disproportionate, considering the other scholars that are associated with the institution.

Dharmasvāmin's account of the statue with neck turned is similar to that of Tāranātha, but that Cg does not compose a stotra--his faith alone suffices to bring the statue to life. Then the people see it as an inanimate thing (bem-po), and the vision disappears. Dharmasvāmin digresses at this point to instruct the biographer-disciple that a support (rten) considered as real can expound the Dharma, whereas an image considered to be artificial brings little blessing.[32]

Bu-ston does not relate the chariot episode, but further on (ed. 836.4, tr. 2.133) he mentions the composition of a stotra that turned the head of Mañjuśrī. Sum-pa follows Tāranātha. Ngor notes that the praise has fourteen verses (as does O 3524) and, with Padma dkar-po and Sde-dge, has Mañjughoṣa turn his head and ask, "Have I such qualities?" In all the accounts save that of Bu-ston (who evidently does not like the motif), the rivalry of lay versus monastic enters the story at this point.

This episode is re-told by the contemporary Dge-bshes Ngawang Dhargyey (Ngag-dbang dar-rgyas) to illustrate the rule of respect to guru: a monk should revere his teacher, but should nonetheless not prostrate himself in public to a layman. In his account, Cg's humble refusal to be an object of reverence to the monastic community, and Ck's ruse of parading a statue in front are recounted without the ending.[33]

7 Debate with Candrakīrti

In that [debate], Candragomin relied upon the tradition of Asaṅga and upheld the side of Vijñapti. Candrakīrti relied upon the text of Nāgārjuna as explicated by Buddhapālita and others, upholding the side of Niḥsvabhāvavāda. They argued for seven years. Many people were always present to see the debate. Even the local boys and girls vaguely understood it, and sang:

> Oh the works of the noble Nāgārjuna,
> To some are medicine, to some poisonous;
> The works of Ajita and noble Asaṅga,
> Are a very nectar for all the people.

Sum-pa: "Even the householders vaguely understood it." Bu-ston, in documenting the controversy, enters only the Avalokiteś-vara episode that appears at the end. So also Sde-dge and Padma dkar-po. Only Tar. identifies the two sides by their doctrines. Vijñapti refers to the Mind-only school, Niḥsvabhāvavāda to the Madhyamaka doctrine of the emptiness of all dharmas. The Jo-nang-pa sect combines the two in the Great Madhyamaka (dbu-ma chen-po).[34] The "text of Nāgārjuna" is the Mūla-madhyamaka-kārikā, its "explication by Buddhapalita his vṛtti to it. The two schools have, as has been pointed out, a tradition of debate, and this is borne out by evidences in the works of Ck.

Candragomin used to live in the temple of the noble Avalokiteśvara. Candrakirti would set forth arguments by day, the responses to which [Cg] would request from the noble Avalokiteś-vara that night, and put [to Ck] in the morning. This had gone on for many months when on one occasion, when the debate had neared its end, Candrakīrti thought, "He must be learning these

arguments from somebody." Following Candragomin out, he came to the temple and listened outside the door. The stone statue of Avalokiteśvara was educating him as a master teaches his disciple, speaking Dharma to Candragomin.

"Is not the noble showing partiality?" said Candrakīrti, throwing open the door. [The noble] turned into a stone statue, remaining with finger raised as though teaching Dharma. With this, [the statue] came to be known as the Noble with Raised Forefinger. The debate ended on this occasion.

Bu-ston (ed. 836.6-837.1): "Please show no partiality" (mistranslated at 2.134). Ngor and Sde-dge relate this incident twice, the first time s.v. Ck (Ngor 205.2-4; Sde-dge 153.5-6). In the account of Dharmasvāmin, a statue of Khasarpaṇa sits in "the royal vihāra". Cg delays his answers and once, when he goes out as though to relieve himself, Ck spies upon him and sees Khasarpana, his hand in gesture of giving (dāna-mudrā), raise his forefinger as though in prāsaṅgika disputation. Upon being thus seen, he freezes, and "nowadays there is found [a statue] of human size with raised forefinger."[35]

In the Bstan-'gyur, an addition to the colophon of O 4870, a Tārā stotra, goes: "It is said that when the master made praise of that wooden image of Tārā, she raised her forefinger, and so she is known as Tārā with Raised Forefinger."

Candrakīrti made an earnest entreaty of Avalokiteśvara, who told him, in a dream: "You are blessed by Mañjughoṣa, and so have no need of my blessing. Therefore I have bestowed some blessings on Candragomin." This much is generally known. Practitioners of the Guhyasamāja say that he entreated [Avalokiteśvara] again to be

shown his face, and was told to meditate on Guhyasamāja. Meditating for seven days, they say, inside the western gate of the maṇḍala, he had a vision of red Avalokiteśvara standing erect like a pile of coral.

The account that is "generally known" continues as follows (Ngor 205.5-206.1; Sde-dge 153.7-154.2): "Having awakened, he begged over and over, 'Even so, show me your face,' and [Avalokiteśvara] made himself manifest. He begged, 'Sit on the crown of my head and show yourself to everyone.'

"'Even if I were to come before everyone, they would not see me on account of their karmic obscurations.'

"'Show yourself anyway.' Carrying him on his head, [Ck] said to the people of the city: 'The noble Avalokiteśvara is seated on the crown of my head. Let everyone do salutation and worship.' Some saw nothing at all. Some saw a dead dog. Most, when he preached Dharma, said he was mad. One woman who sold liquor saw only his feet and attained ordinary siddhi. Thus it is reported."

The account of the Guhyasamājists is that of Dharmasvāmin (pp. 30, 91-92). Bu-ston takes this siddha Ck, who composed the Pradīpa-uddyotana commentary to the Guhyasamāja-tantra, to be the same as Ck the Madhyamaka philosopher. Tāranātha expresses reservations to this view.[36] In any case, the point made by Tar. is that Cg, being devoted primarily to Avalokiteśvara and Tārā, is endowed with compassion (see also the story of the old woman below) and with vision, whereas Ck, devoted to Mañjuśrī, is more clever and learned.

Wassilief suggests that Ck went south after the debate.[37]

During his subsequent stay at Nālandā, [Cg] taught Dharma extensively.

Finding an excellent grammatical verse treatise, entitled Samantabhadra, written by Candrakīrti, he acknowledged his own Vyākaraṇa-sūtra to be not so well composed. Thinking it would be of no use to the world, he threw the book into a well. The noble Lady Tārā prophecied to him: "Because you composed this with the good thought of benefit for others, it will be of great benefit to future living beings. Because Candrakīrti [composed his] overcome with conceit for his learning, his will be of little benefit to others. So extract that volume from the well!" He took it out as he had been told. By merely drinking the water of that well one becomes exceedingly wise. The Cāndra [system of grammar] has been very popular from that time up to the present; everyone inside and outside [the Buddhist community] studies it. The Samantabhadra soon declined, and today one would scarcely know of its existence.

Only Tar. includes the overt slights to Ck and his grammar. (For the account of Sum-pa see Ch.1, sec.3.1 & n.67.) The well, Bu-ston tells us, is known as Candra's Well. Sum-pa: Cg is exhorted by both Tārā and Avalokiteśvara.

The sūtra of Cg is O 5767. The Samantabhadra is found in the Bstan-'gyur in the Vyākaraṇa-liṅgāvatāra of Thon-mi Saṃbhota, a brief work on composition (O 5835; see colophon Ngo 406.5; Tar., tr. p. 206 n.51).

He composed many treatises on the manifold arts and sciences--on grammar, logic, medicine, metrics, usage, poetics (kāvya) and

astrology and the like.

Hence his reputation for versatility. Bu-ston mentions only medicine by name.

While he was teaching chiefly these to his disciples, noble Tārā said to him:

Read the Daśabhūmika and the Candrapradīpa,
The Gaṇḍālaṃkāra and the Laṅkāvatāra,
The [Prajñāparamitā], mother of the Jinas--
Why compose such trivial verses?

Therefore he curtailed the teaching of secular fields of knowledge, and preached uninterruptedly to others these five marvellous sūtras, reciting them daily to himself. In addition, he composed treatises summarizing the sūtras.

Gaṇḍālaṃkāra is a dhāraṇī (O 692); more likely the Gaṇḍavyūha is being referred to. Bu-ston: He is exhorted by Avalokiteśvara. Sum-pa: "by the noble(s)."

They say that in general he composed, during the course of his career, four hundred and thirty-two individual minor works: one hundred and eight praises, one hundred and eight treatises on religion [i.e., Buddhism], one hundred and eight treatises on secular knowledge, and one hundred and eight on the arts. In addition, he composed a treatise entitled Pradīpamālā that shows all the graded path of the bodhisattva. This last has not circulated widely, but it is said on good authority that its teaching method exists even nowadays in Drāviḍa and on Siṃhala Island.

The Saṃvara-viṃśaka (O 5582) and the *Trikāyāvatāra have been studied by all Mahāyāna paṇḍits who came after him. The hundred

and eight rituals of Tārā (O 4488) and the hundred and eight rituals of Avalokiteśvara composed by this master appear in Tibetan translation. In general, many treatises appear [in the Bstan-'gyur] as having been written by him.

The Pradīpamālā mentioned here is likely identical to the "commentary to the Candrapradīpa"(i.e., to the Samādhirāja sūtra) mentioned by Bu-ston and Sde-dge. The summary of that sūtra, mentioned above the minor works above, would probably be different. The Trikāyāvatāra is alluded to by 'Jam-dbyangs bzhad-pa.[38] The hundred and eight ritual acts of Tārā (O 4488) are identified by Mkhas-grub-rje as based upon the Tārā-nāmāṣṭaśataka (O 391-392) spoken by Avalokiteśvara to protect against the eight terrors. The translation of O 4488 is by Atīśa. Mkhas adds that based upon the Namastāre-ekaviṃśati (O 77) he did the twenty-one rituals.[39] Mkhas notes at the end of the section on Kriyā tantra that Cg dealt only with the minor ceremonies.[40]

The hundred and eight rituals of Avalokiteśvara found in the Bstan-'gyur are ascribed to Ajitamitragupta (O 3562-3668). Those ascribed by the historian to Cg may be taken as a loose categorization of his miscellaneous works on that deity.

9 The old woman

Once there was a poor old woman who had a beautiful daughter. Having not the means to marry her off, she went begging in various regions. Reaching Nālandā, she begged [for some] of the fabled wealth of Candrakīrti. "I, being a bhikṣu, do not retain many requisites," he instructed her. "What little I have I need for the temple, and for the monastic community. Candragomin can be found in the house over there. Go ask there." The old woman went

to Candragomin's place to beg, but he possessed nothing whatever but the set of clothes on his body and a copy of the eight thousand [verse Prajñāpāramitā sūtra]. There, on a painted wall, sat an image of Tārā. With a thought of intense sympathy for the poverty-stricken [woman], he entreated the [image], tears streaming from his eyes. The [image] turned into Tārā herself. She removed her body ornaments formed with various precious stones--including an invaluable jewel--and gave them to the master. He bestowed them upon the [old woman], who was more than satisfied. The painted figure, bereft of its ornaments, came to be known as Tārā without Ornaments. The traces left by the removed ornaments were aflame.

Sum-pa and Ngor omit all reference to Ck in this story. Bu-ston, who translated the incident in the Bstan-'gyur, omits it entirely in his history.

Two sources are known for this anecdote, and the differences are noteworthy enough to cite them in full. First, from the Bstan-'gyur:[41] "To Tārā. Once upon a time, at a certain university, the masters Candrakīrti and Candragomin had something of a rivalry. [One day], while master Candrakīrti was taking a stroll, he was begged by an old woman for money to marry her daughter. The master said, "I have none. Ask over there," pointing towards master Candragomin. She asked there. The master, however, owned nothing but a suit of clothes and a book, and could not make her happy. So she began to cry. The master drew a Tārā with ornaments on the wall, and composed the Śrī-Mahā-Tārā-stotra, the Praise of Most Glorious Tārā, in forty verses.[42] There emerged from the place [i.e., from the picture] a precious jewel ankle-

bracelet worth eight thousand by itself. He satisfied her with it as a gift."

The first stanze of this stotra reads:

> As though begging forbearance of woman, the gate to the city of peace,
> Like a lovely broadway before one to enter the Jina's path,
> Like a mantra setting one free from the motivations of Māra,
> Is writing a praise of the Most Glorious by my humble dull-witted self.

(The first three lines announce the motifs of the following three verses.) The last line, dedicating the merit gained by its composition, reads:

> May whatever merit I have gained, allay the fear of the despised poor.

The second source for this anecdote is Dharmasvāmin (ed.p.31, cf. tr. pp. 92-93): "Master Candragomin, being a bodhisattva, had given everything to beggars, and had nothing left. At that time [a troupe of] singers and dancers, who had come from South India, entertained [the pandits of Nālandā] for a fortnight. At their request for payment he gave them a suit of cotton that he had, but they did not want it. He wondered what he should give. On the eastern surface of the monastic residence was a painted image of Tārā. He made entreaty to it, and she said, 'Give these,' taking the ring off her right hand with her left to give to him, and taking the ornaments off her shoulders with both hands to give

him, and the sound of a cymbal was heard. As he gave them to the players. the paṇḍits wondered whence all of these had come, and upon investigation found only their traces on her finger and trunk. So this Tārā became known as Tārā without Ornaments. Thereafter one has been able to see, looking into the western gate of the Nālandā temple, on the eastern wall, directly before the feet [of the image], the spot where [Cg] touched his head and asked for blessing. Oil dripped from it and has made a black circle that grants blessing. The auspicious [mark] can still be clearly glimpsed nowadays."

The version from Nālandā, which makes no mention of Ck or an old woman, emphasizes siddhi in connection with Cg. In the Bstan-'gyur version his compassion is stressed. Here Ck is introduced; he is shown to break both monastic and bodhisattva vows (by hoarding wealth and by not sharing it). Ck disdainfully sends her to his lay rival, who is permitted to acquire wealth. Cg, by contrast, is a bodhisattva; he fulfills the prescriptions (for example, V.19a of the Viṃśaka). Cg states the ideal of the bodhisattva in Act One, verse 8 (my numbering) of the Lokānanda:

> He is to be called a bodhisattva,
> Who has grown the sprout of bodhicitta
> That is born from the seed of compassion;
> He spreads the leafy bows of perfections
> And fulfills the needs of the suffering
> Like a wish-granting tree.

Not all accounts clearly state that Cg had painted the image of Tārā. Further on in Tāranātha, however, he is credited with consecrating an image of her (tr. p.212). On other miraculous images of Tārā see Beyer, The Cult of Tārā, pp. 236-40.

10 Journey to Potala

Having thus spent his life in working the welfare of sentient beings, he resolved, at its close, to go to Potala. From Jambudvīpa he set sail for the island of Dhanaśrī. Śeṣanāga, bearing rancour for past criticism, began to destroy the ship with tidal waves. From the midst of the sea came a voice: "Throw overboard Candragomin!" He made entreaty to Tārā, and the chief noble came through the sky with her retinue of five, mounted on a garuḍa. The nāgas fled in terror, and the ship arrived safely in Dhanaśrī.

Sum-pa omits the nāga incident, Bu-ston the entire journey. There is no difficulty in locating references to Tārā as saviour-ouss from water and from serpents in the stotra and sādhana of Cg. See verse 7 of the Āryāṣṭa-mahābhāyottārā-Tārā-stava (O 4873) as translated by Beyer (Cult, op. cit., p. 230):

> Though the seas rise clamorously upward
> as high as the Abode of Brahma, you body,
> the terror of sea monsters, is as a boat in the
> midst thereof;
> by thinking of Tārā I lose all fear.

and verse five of O 4490, in which she conquers serpents "like a garuḍa."

The motif of sacrificing a passenger to stormy seas is found in Chinese tradition as well. Fa Hsien is almost thrown overboard during his return journey to China.[43]

He made offerings at the Śrī Dhānyakaṭaka shrine there, and constructed one hundred and eight temples for Tārā and one hundred

<u>and eight for the noble Avalokiteśvara. He went to Mount Potala and abides there in body to this day</u>.

The ultimate worldly <u>siddhi</u> is that of immortality.

<u>The Letter to a Student he sent, through some merchants, from Potala to a prince named Ratnakīrti, who had fallen from his monastic status. He is known to have acted according to Dharma after seeing the Letter.</u>

Sum-pa is similar. Bu-ston places the composition of the Letter at Nālandā, on behalf of "a <u>kṣatriya</u> bhikṣu who fell and committed various misdeeds" (ed. 836.2). "To fall from monastic vows" has a sexual innuendo. Vairocanarakṣita (twelfth century) says: "I have been taught that the disciple of Ck--who is himself well known to the world--the hero (vīra) Ratnakīrti was being led to the throne by a minister, when this epistle of Śrī Cg turned him back" (O 5691, 376b). The <u>vṛtti</u> to Prajñākaramati (tenth century), as has been noted in Chapter One above (Section 2.2 and notes 26-28), says it was written for Cg's own disciple, who had fallen for a princess. For Tāranātha, who claims that Cg's span of life was limitless, Ratnakīrti need not be considered contemporaneous. Hence he could be Ratnakīrti the logician and/or tantrist whose works appear in the Bstan-'gyur. His <u>Dharma-viniścaya</u> follows Cg's <u>Viṃśaka</u> in the canon.

If Ratnakīrti is indeed royalty, the letter to him places Cg among the class of "ascetics concerned with affairs of state" (yatayo rājyavṛttinaḥ), mentioned in the <u>Mañjuśrī-mūla-kalpa</u>, including Aśvaghoṣa and Nāgārjuna.[44] Whether he is monk or lay-person (Cg had other lay disciples--Tar., tr. pp. 222-23), the epistolatory genre is suited, as Aśvaghoṣa says, to "capturing

hearers devoted to other things."[45]

11 Historical context

The first half of the lives of Śrī Candrakīrti and Candragomin is contemporaneous with the reigns of kings Siṃha and Bharṣa. This is also the first half of Dharmapāla's lifetime. The meeting of Candrakīrti and Candragomin at Nālandā begins the second half of their lives, the period of Dharmapāla's work for the welfare of the world, and the time of king Pañcasiṃha.

[End of] Chapter Twenty-four: The Account of the Period of King Śīla.

None of the kings is known in Indian or Chinese sources. Dharmapāla is dated, on the testimony of Hsuan Tsang, at ca 530-561, but this is clearly no the intention of Tāranātha, who has specified, at the beginning of the chapter, that king Śīla is the son of Śrī Harṣa (tr. p. 196).

* * *

A continuing influence of Candragomin upon Buddhism in Tibet can be seen on several fronts. The grammar attributed to him is occasionally studied as a Buddhist alternative to the brahmanical science. More important are the didactic works. The Letter to a Student, in which the imagry of Buddhist doctrine is placed in poetic form, constitutes, with the Suhṛllekha of Nāgārjuna, the leading example of its genre, and as such has been the model for such imitations as the collection of Blo-bzang rgya-mtsho, the fifth Dalai Lama (1617-1682).[46] Cg's Letter is sometimes quoted.[47] The Viṃśaka has been studied from the earliest period until modern

times (see Ch. 4 below); it formed in the monastic universities of the Dge-lugs-pa especially a mnemonic summary of the bodhisattva vow. From Śāntarakṣita to Atīśa, Tsong-kha-pa and authors of works on the Three Vows (sdom-gsum), it has been a basis for discussion of the bodhisattva vow. Its importance ensures Cg a place in the lineage of teachers,[48], the Thob-yig of the education of various lamas,[49], and the work itself a place in the lists of required reading.[50]

Notes to Chapter Two

1. On the histories of Tāranātha and Bu-ston see Ch.1, n.1 above.

2. On the Ldan-dkar catalogue see Ch.1, n.33 above. On the Bka'-thang see Ch. 4 below.

3. Details below.

4. This listing is not identical to that given by Hahn with reference to the Tohoku catalogue (Lokānandanāṭaka, op. cit., pp. 10-11).

5. Sum-pa, ref. Ch. 1, n.1; Zhu-chen Tshul-khrims rin-chen, Sde-dge'i bstan-'gyur gyi dkar-chag (A.D. 1729), vol 1, ed., Trayang & Jamyang Samten, Delhi, 1974, 172.1-174.1; L. Candra, ed., Tibetan Chronicle of Padma dkar-po (1526-1592) ('Brug-pa'i chos-'byung), New Delhi: International Academy of Indian Culture, 1968, 90.3-91.3; Dam-pa'i chos kyi byung-tshul legs-par bshad-pa bstan-pa rgya-mtshor 'jug-pa'i gru-chen zhes-bya-ba rtson-'phro kha-skyong-bcas (Ngor chos*'byung), begun by Ngor-chen Dkon-mchog lhung-grub (1497-1557), and completed by Ngor-chen Sangs-rgyas phun-tshogs (Derge blocks, published Ngawang Topgyay, New Delhi, 1973), 227.4-229.6.

6. Opening of the Wisdom Eye (Bangkok: Social Science Association Press, 1969), p.22.

7. D.D. Kosambi and V.V. Gokhale, Subhaṣitaratnakoṣa (Cambridge: Harvard University Press, 1957), p. xxxvii & n.; R.C. Majumdar, Ancient India, rev. ed. (Delhi: Motilal, 1960), pp. 318-19.

8. Bu-ston has him there briefly as a child (tr. 2.147). Hsüan Tsang mentions Sthiramati/Sāramati among the luminaries of

Nālandā (Buddhist Records, op, cit., 2.171), but in philosophy he is associated with the "school of Valabhī", as opposed to Dharmapāla and the "school of Nālandā" (R pp. 441-42).

9. PP ed. p. 159, May, tr. p. 122; ed. 174-75, tr. May pp. 138ff; ed. pp 274-75; ed. 523, tr. Stcherbatsky p. 293; MAV ch. 6 vv. 72ff, 115 (tr. pp. 278-79); see also R p. 342.

10. Frauwallner, WZKSO 1961 (pp. 136-37.

11. Tāranātha, tr. p. 234; Bu-ston 2.154, engraved at Barabuḍur, Krom, Barabuḍur, op, cit., p. 756; Stcherbatsky, Buddhist Logic, vol. 1, (New York: Dover, 1962), p. 36 n.3.

12. Yul-'khor, defined by Das' source as a hundred-thousand households.

13. S. Beyer, The Cult of Tārā (Berkeley: University of California, 1973), p. 407

14. Buddhist Records, op, cit., 2.229-30. On the date of Dharmapāla see N. Aiyaswami Sastri, Ālambanaparīkṣā, Adyar Library Series No. 32(1942), pp. xxi-xxii; Frauwallner, WZKSO 1961, pp. 132-34.

15. Beyer, Cult, op. cit., pp. 229-30.

16. Ngawang Gelek Demo, ed., Tāranātha's Life of the Buddha and his Histories of the Kālacakra and Tāratantra (New Delhi, 1971), 444.4-5.

17. J. Naudou, Les Bouddhistes Kaśmīriens au Moyen Age (Paris Presses Universitaires de France, 1968), p. 64.

18. In BA, ed. 264.7ff, tr. p. 297, taking the gomin vow is a step towards monastic ordination. What was previously an honarary epithet for a layperson is here an ecclesiastical rank. See also Ch.1, section 2.3 and n.44 above for the same account by Sum-pa. For other gomin laymen see Tāranātha, tr. pp. 246, 337.

19. Joshi, Studies, op, cit., p. 75.

20. BA ed. pp. 792, 793.

21. Roerich, Dharmasvāmin, op, cit., p. 85.

22. Paul Jeffrey Hopkins, Meditation on Emptiness (Ann Arbor: University Microfilms, 1973), esp. pp. 827ff.

23. Ruegg, Linguistique, op, cit., p. 91.

24. Translated S. Beyer, The Buddhist Experience (Encino California: Dickenson, 1974), pp. 1-6.

25. G. Tucci, Tibetan Painted Scrolls (Rome: Libraria dello Stato, 1949), p. 214. Should not the Candra-pa of his listing refer to Cg rather than Ck? Cf. the name in Toni Schmid, n. 30 below.

26. Tar., tr. p. 199.

27. *Vajrāsana; possibly the translator of Cg's Siṁhanāda-sādhana.

28. Tucci, Scrolls, op. cit., pp. 227-231, no. 20 of list 2 (Ck is no. 59).

29. Ibid. p. 231.

30. Toni Schmid, The Eighty-five Siddhas, Reports from the Sino-Swedish Expedition, no. 42 (Stockhold: Statens Etnografiska Museum, 1958), p. 51; Albert Grünwedel, Die Geschichten der vierundachtzig Zauberer, Baessler Archiv vol. 5 (1916), figure 2; see also F. Lessing, Yung-ho-kung, Reports from the Sino-Swedish Expedition, no. 18 (Stockholm, 1942), p. 152.

31. Rje-btsun mi-la'i sras-mkhar dgu-thog tu dar-gshams phul-ba'i dkar-chags, in the Collected Works of Klong-rdol Bla-ma, Śatapiṭaka Series vol. 100(Delhi: International Academy of Indian Culture, 1973).

32. Roerich, Dharmasvāmin, op, cit., ed. p. 31, cr. tr. p. 92.

33. Aśvaghoṣa, Fifty Verses of Guru-devotion (Dharamsala: Library of Tibetan Works and Archives, 1975), pp. 10-11.

34. See R p. 139 & ref. n.3.

35. Roerich, Dharmasvāmin, op, cit., pp. 31, 91. (Avalokiteś-vara-Khasarpana sits on a lion, bearing, like Mañjuśrī, a lotus and sword.) Roerich mistranslates Ck's "Please show not partiality, but speak to me as well."

36. Bu-ston, tr. 2.134; Tar., tr. p. 199; see also Tucci, Scrolls, op, cit., p. 214.

37. Godefroy de Blonay, Matériaux pour servir a l'Histoire de la Deesse Buddhique Tārā (Paris: Librairie Émile Bouillon, 1895), p. 17. See this chapter on the role of Tārā in Tāranātha.

38. See list of Cg's works above. 'Jam-dbyangs bzhad-pa's statement should probably read "Some say that Cg is of the opinion..." rather than Obermiller's "Cg is of the opinion that some say..." But this text is unavailable to me. On similar texts in the Yogācāra school see R p. 49 n.2 & refs.

39. Mkhas-grub-rje, Fundamentals, op, cit., pp. 126, 127. O 77 has been translated by Beyer, Cult, op, cit., pp. 211-12. Wayman tentatively identifies the twenty-one rituals as O 4491 and 4492, but they are more likely the ceremonies O 3905-3925.

40. Mkhas, Fundamentals, op, cit., pp. 138-139. For Cg as an authority on Uṣṇīṣasitātapatrā see ibid. pp. 118, 119. On Atīśa and the spread of Tārā worship in Tibet see Beyer, Cult, op. cit., p. 121, where the importance of Cg is minized. Later Cg is cited (p. 467) as the authority for mantra recitation. On the Tārā cult at Nālandā in Cg's day see ibid. p. 8, and for her cult in those times Krom, Barabuḍur, op, cit., 2.317-18, and 2.290 (a Javanese temple to Tārā). According to Krom, Barabuḍur dates from the eighth

century (ibid., 1.25, ca 760-780. All the bodhisattvas associated with Cg are represented there (ibid., 2.295ff).

41. See notes 23-25 of Ch. 1 above. The Tibetan reads (N Mdo Go 391a.3-7; Toh 4340, D Ngo 154b.6-155a.1): (tsandra go mi'i [1]lo rgyus[1] bzhugs so) [2]tārāyai[2]/ sngon gtsug lag khang zhig na slob dpon zla grags dang tsandra go mi gnyis cung zad 'gran skad/ slob dpon zla grags sku [3]'chag[3] pa'i tshe rgan [4]mo zhig gis[4] bu mo bag mar gtong ba'i nor blangs pas slob dpon [5]nga la med pha gi la slongs zhes slob dpon tsandra go mi la kha bstan no// der blangs pas[5] slob dpon [6]la na[6] bza' la pa [7]zhig[7] dang po ti [8]zhig[8] min pa ci yang med pas ma dgyes nas [9]bshums[9] skad/ de nas slob dpon gyis rtsigs pa'i logs la sgrol ma rgyan dang bcas pa [10]zhig[10] bris nas ma hā tā [11]rā shrī[11] sto tra [12]zhes[12] pa sgrol ma dpal chen mo la bstod pa zhes pa tshigs su bcad pa bzhi bcu pa [13]zhig[13] mdzad pas zhabs kyi gdu bu'i nor bu rin po che brgya stong ri ba [14]zhig[14] po gnas byung ba de byin nas tshim par mdzad [15]skad[15] do// tsandra go mi'i gtam rgyud bi na ya shrīs bsgyur ro// Variants: 1. Cf. colophon: *gtam rgyud*. 2. N. *tāraye*; D *tā rā'i*. 3. N *chags*. 4. N *ma gcig gyi*; D *mo cig gis*. 5. N omits. 6. N *lan ma*. 7. N *gcig*; D *cig*. 8. ibid. 9. D *bshum*. 10. N *gcig*; D *cig*. 11. N *rā shri*; D *ra shrī*. 12. N *ces*. 13. N *gcig*; D *cig*. 14. ibid. 15. D omits.

42. But Ọ 4489 has only twenty-six verses.

43. James Legge, *The Travels of Fa-hien*, repr. (New Delhi: Oriental Publishers, 1971), p. 113. See also HJAS 1945, p. 290.

44. D.S. Ruegg, *Bu-ston*, op. cit., p. 2 & n.1.

45. E.H. Johnston, *The Saundarananda of Aśvaghoṣa*, Lahore, 1928, repr. (Delhi: Motilal, 1975), Canto 18, v. 63.

46. See G. Tucci, "The Fifth Dalai Lama as a Sanskrit Scholar" in Sino-Indian Studies 5 (Libenthal Festschrift), 1957, pp. 235-240.

47. E.g. in the <u>Lam-rin chung-ba</u>, University of Washington blockprint 60.4ff.

48. E.g. in 'Jam dbyangs Mkhyen-brtse'i dbang-po (1820-1892), <u>Theg-pa chen-po shin-tu rgyas-pa'i lugs kyi sems-bskyed dang sdom-pa'i cho-ga byang-chub sems-dpa'i lam-bzang</u>, in the Gdams-ngag-mdzod, vol. 5, (Delhi: N. Lungtok & N Gyaltsan, 1971), 438.3-4.

49. E.g. the biography of Cg mentioned by A. Wayman, <u>The Buddhist Tantras</u> (New York: Samuel Weiser, 1973), p. 228.

50. E.g. that of Klong-rdol Bla-ma, <u>Dge-ldan ring-lugs 'dzin-pa gsan rgya-chen-po 'dod-pa-rnams la phan-pa'i mtshan-mtho</u>, in Collected Works Zhe, Śatapiṭaka Series vol. 100 (New Delhi: International Academy of Indian Culture, 1973), item no. 21.

3 The Praise in Confession: a praise of the Buddha by way of confessing the faults of his practice.

Introduction

Among the works of Candragomin, the Deśana-stava is closest to "autobiography". In it, Cg has taken the verse genre of praise (stava) and combined it with the spiritual practice of confession (deśana). The result is a mode, as the commentator puts it, of "praising after confession"[1]. In fact the piece is framed by praise of the Buddha, the bulk of it being devoted to the author's account of his problems in spiritual practice. The poem constitutes an application to his own life of the principles outlined by Cg in the Bodhisattva-saṃvara-viṃśaka; it corroborates the impression given by Tāranātha that he devoted himself to the bodhisattva path in thought and deed as well as his writings.

In the stava, Cg makes a tour through the six perfections, concentrating his attention on his failings in morality--his relationships with others--and in meditation--his attempts at self improvement. In the course of this pilgrim's progress he explores the various paths of Buddhist practice of his day. Continually overcome by defilement, he perseveres in the standard meditational practices until confronted by the dead end of hīnayāna (verse 36), seeing through the illusion of "self" and about to enter the extinction of nirvāṇa. His exercises become fruitful only with the discovery of bodhicitta, the "thought of awakening", the focal point of Mahāyāna practice. From there, combining the eradication of manifest and potential defilement with the right understanding of reality, he makes rapid progress through the stages to Buddhahood. Eventually (v.50) he identifies himself

with the object of visualization--the Buddha--and, himself purified by the process of confession, is implied to have reached awakening. The confession is a catharsis, culminating in a mystical experience.

*Buddhaśānti, the commentator, is unfortunately not a direct disciple of Cg; he is probably a century removed.[2] He claims to have written his "line by line" commentary (vṛtti) at the behest of *Sumati.[3] Although the commentary shows him to be skillful in kāvya and in elucidation of doctrine, he makes no effort to relate Cg's verse statements to the events of his life. Rather, he places himself at a more respectful distance. Addressing himself to the author's motives (after v.19), he explains Cg's method in self-criticism as an exercize in demonstrating for others the confession of faults.

The element of self disparagement is generally found in the genre of praise, as a conceit to illumine the qualities of the subject. Furthermore, didactic works are common; Cg is known to have written them for both lay and monastic disciples.[4] For all this, the Praise in Confession is perhaps a unique document in Indian literature. Śāntideva's confession (BCA Ch. 2) is quite vague: it is the outline of a confession. Perhaps Cg, as a lay practitioner, was able to relate his faults specifically enough to risk losing the appearance of moral righteousness. The work may have been written early in life, before his separation from wife and in-laws, for in one place (12d) he alludes to the hindrance posed by attachment to relatives.

Both the praise and its commentary are written in kāvya style. The poem is terse and epigrammatic, abounding in alliteration allusion and ambiguity, each verse intended to appear a jewel in

itself.[5] The task of the commentary is to provide the connections, elaborate the framework and name the referents. In this case the style of the commentary is itself elaborate and allusive. The two works are aimed at the Buddhist literary set; they combine the imagry of classical kāvya with Buddhist technical terminology. Śāntideva draws upon their imagry in the much simpler BCA.

Although one might dare to differ with the commentator on the interpretation of some lines, he may be considered to represent the same philosophic viewpoint as the author. The Confession and its comment do not adopt a sectarian stance. Nevertheless, criticism of the other Buddhist schools is implicit as the protagonist attempts to make progress by techniques characteristic of them. In two places (5, 35-36) he reviews the doctrines of the śrāvakas, discovering their aims to be far distant from altruistic bodhicitta. On similar grounds he finds the Mādhyamika, dividing practice into two levels, to be inadequate (8): developing its conception of emptiness as the relativity of all things, he has no desire to exert himself for the sake of others, while relying upon the relative level of truth, he grows attached to those same things as "real".

The terms to which Cg subscribes are "balance", "integration", and "middle way" between the various parts of religious endeavor (31-33). The key to integration is the thought of awakening. Awakening (bodhi) is identical to mystic intuition (jñana) and nonconceptualization (akalpanā) is the means to attain it (37c). To develop non-differentiation one needs faith in, and firm practice of, the teaching of the Buddha, emanating from his physical form, and a comprehension of it--the Dharmabody. This last represents the true intuition of emptiness, and the only reality (49).

The process of purification that must be undergone before the

attainment of liberation is described as a transmutation of the essential nature of mind. Although "mind is by nature pure and luminous," it has been polluted by adventitious defilement (33d). The "reconversion of mind to its original pure state," and the statement that awakening inheres within the mind that will attain it as does an effect within its cause (43bcd), allude to the Cittamātra doctrines of ālayavijñāna and tathāgatagarbha.

Only one school is mentioned by name in these texts. In response to a friendly objection from the Cittamātra standpoint, the commentary, while not denying its relevance, identifies his own party, for practical purposes, as the Sautrāntika (37d). In fact he belongs to the Sautrāntika-Yogācāra. The former is taken as basis for the examination of reality and karmic process--in short, as the valid abhidharma. But this examination is a means to the practice of yoga, with bodhicitta as the key.

Emphasis is placed on the need for teachings to conform to reason (to be yukta, "relevant") in order to be effective. They must accord with logic (hetu) and with the authoritative standards of knowledge (pramāṇa). This is a hallmark of the Yogācāra; one of Cg's surviving works is a "defense of logic" along the lines laid down by Asaṅga and Sthiramati.[6] Yet reasoning is subservient to the mystic intuition, gnosis, that comes of successful study and practice (45abc).

No statement of doctrine is made. Among the three svabhāvas of the Vijñānavāda, only the second, abhūtaparikalpa, is mentioned by name (40ab). Validity is determined by practical experience, and the Confession is intended to appeal to the students of all schools.

A few literary references are made by the commentator. Dharma-

kirti is cited with a verse from the Pramāṇa-vārttika (13d). The *Lavaṇa-nadī sutra, otherwise unknown, is quoted on three occasions (2,3,9d). There are two short citations from Cittamātra sūtras (37d, 40ab). The doctrine of all these sūtras corresponds to that of the Laṅkāvatāra. The classical epics are alluded to twice (31a, 37d), and thus the commentator places himself within Indian literary tradition, yet clearly distinguished as a Buddhist paṇḍit.

* * *

Preservation of the Confession and commentary is due to the efforts of Rin-chen bzang-po, dean of Tibetan translators.[7] He translated the stava in collaboration with the Indian preceptor (upādhyāya) Buddhākaravarman, and its vṛtti with Buddhaśrījñāna.[8] Minor differences are to be found between the praise itself, and the text of it that appears in the commentary, most of which can be considered as corruptions.[9]

Rin-chen bzang-po also translated the first edition of the BCA. He is known as a lotsāva whose efforts were capable of improving upon the original. In this case he can be observed at least to have improved upon the Mahāvyutpatti and other manuals of translation. His lines flow smoothly and with euphony; many puns and etymological plays are preserved and some new ones introduced. This translation is a model of precision for the translation of a complex kāvya piece, especially considering the limitations of Tibetan vocabulary and grammar vis-a-vis Sanskrit.[10] Through his translation, it is possible to catch a glimpse of one of the most vital periods of Buddhist literature.

Notes to the introduction

1. Closing verses, v. 2c.

2. Buddhaśānti (colophon: sangs-rgyas zhi-ba) is given by Tāranātha and others as a disciple of Buddhajñānapāda. He is said to have gained siddhi of Mañjuśrī in Vārāṇasī, and of Tārā when he visited Potāla. His fellow student Buddhaguhya had contact with the court of Khri-srong lde-btsan. (Tāranātha, tr., op. cit., pp. 276 & n.8, 280-83). No other work of Buddhaśānti is known. He is not the sixth century Buddhaśānta who visited China to become a translator (EB vol. 3, pp. 462-63; Hōbōgirin, Fascicule Annexe p. 129 [s.v. Butsudasenta]).

3. Blo-gros bzang-po (closing verse v.1). Otherwise unknown.

4. Tāranātha, tr., op. cit., pp. 209 n.63, 222-23.

5. On Buddhist stotra see A.K. Warder, Indian Kāvya Literature vol. 2 (Delhi: Motilal, 1974), pars. 871 ff. On intentional ambiguity in kāvya see ibid., vol. 1 (1972), index s.v. ambiguity.

6. See Chapter One, n. 31 above.

7. A.D. 958-1055. Referred to in the colophon as Zhu-chen gyi lotsāva dge-slong Rin-chen bzang-po. On this figure see Claus Vogel, Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhita (Wiesbaden: Deutsche Morgenlandische Gessellschaft, 1965), pp. 20-21 & refs. n.20. Buddhaśrīśānta arrived when he was aged 55.

8. Both named in transliterated Sanskrit, and referred to as rgya-gar-gyi mkhan-po.

9. The number of corruptions is about average for a text of the Bstan-'gyur. For example, at 31a none of the four editions names the epic heroines correctly.

10. On the limitations of Tibetan vocabulary for technical terms see for example n. 110 to the English translation.

Praise in Confession

Salutations to princely Mañjuśrī!

(1) Peerless king of physicians, guru of the world,
Totally faultless one, source of virtuous qualities,
Having visualized you, O refuge,-I, always ill
Shall confess, describing my changes of fault.

(2) Like an extremely hard to cross ocean current,
With waves of sordid discursive preoccupation,
When agitated by the sharks of defilement:
My mind has not been made calm.

(3) Tossed by great waves of the sea of desire-attachment,
If I rely on the vessel as unclean,
There my mind, by the fire of aversion,
Is burned off and destroyed like dry grass.

(4) To pacify the scorching fire of aversion,
Even if I develop the lotus pond of love,-
There, wishing happiness for all people,
The mind ends in the mire of attachment.

(5) To purify the stains of the mire of attachment,
If I cleanse it with the water of evenmindedness,
There even the World-protector's compassion,
That dispels the distress of all creatures, would decay.

(6) O Chieftain, if I cultivate compassion,
Great sorrow is generated in me;
If I rely on gladness to pacify this,
The distracted mind grows excited.

(7) If I produce sadness to calm that joy,
There mind will grow helplessly excited;
Persistently praising the inferior,
I come within range of the enemy conceit.

(8) I cultivate all-emptiness, the antidote to that,
There I have no effort for the sake of others;
If I resort to the relative for their sake,
There the wish for wealth is born.

(9) If I set the mind to amassing wealth,
I ferment the liquor of all the faults;
Drunk, drowsy with pride and delusion,
All higher aims end only in defeat.

(10) Even when I may wish to give,
Powerful stinginess restricts me;
But even if I dispel it and come to give,
For a long time after I regret it.

(11) Making myself serene with faith in a future reward
Becomes a fall into the fruits of the next world;
If I act without expectation, aware of impermanence,
Without a motivation I dissolve in apathy.

(12) Protector, I am torn by the suffering of the world,
Viewed as having been relatives even in the past;
I wish to course in the welfare of others,
But am held in check by having the notion of "I".

(13) On the tracks of the view of self follows conceit,
Which makes me embrace "mine";
There conceit, pride, desire and so forth
Shatter me like angry enemies.

(14) When the net of defilement is all unfolded,
And frightening as the legion of Mara,
Like the unendurable mark of time
Spreads the darkness of sinister directions.

(15) I will recite my misdeeds; the regret to follow is hard to support,
Rebirth would be suffering unendurable;
What oppression is greater than that?
I myself course the same way.

(16) When I turn away from harming others,
Which acts as the cause of the various sufferings,
Having become an enemy to the blameless wretched crowd,
I shake at it with violence like the edge of a sword.

(17) Even when I wish to make myself patient,
I am tied by their binding misconduct;
Terribly blocked and tied by that,
The fire of aversion dries me of all sympathy.

(18) Just as vipers, unbearable to see,
Dwelling within a tree, repel the wise;
So concealing a course of hatred,
My attitude repels virtues.

(19) Like a stone [slab] baked by sunshine,
Like clods become dust by dehydration,
Like a road filled with heaps of sand,
The rain of Dharma is no benefit in my modd.

(20) My own unbearable suffering uninvestigated,
Someone such as tries to do me a favor,
Who helps me with forbearance and generosity,-
That, O World-protector, I am unable to bear.

(21) Hating him, or fleeing and evasive;
Highly unsettled, or repelling him--even so,
He instructs those like me unceasingly--
Even so, I do not think of him as a guru.

(22) Even having gone to request, it is hard to find;
At a time for patience, the best, the great medicine,
If I am not patient with a patient disposition,
What other occasion for patience will I have?

(23) Held by demonic defilement, their minds are agitated;
Feverish, they cannot even try to help themselves;
As I observe the world, worthy of my regard,
O Chieftain, aversion is born, but nothing of compassion.

(24) People course in the fruits of their own activity,
Aware of the inevitable dissolution of all;
Having even examined the blamelessness of others,
Observe the miracle: fogs of delusion!

(25) I myself, though an ocean of faults,
Do not tolerate even a fraction of someone [else]'s;
I count patience a blessed quality in another,
But for this I am not patient,- here's the wonder!

(26) As though rising into the springtime sky,
Masses of cloud defilements in my mind
Come and go again and again;
Unabashed, I am wretchedly apathetic.

(27) But even if the cold wind of defilement has come to arise,
And been zealously defeated with a blaze of concentration,
With the spreading smoke of drowsiness and langour,
Desires for a bed proceed to grow.

(28) My mind is rendered helpless by the noose of desire-attachment,
Burned by the fire of aversion, conquered by the conceits;
All filled with weapons, the arrows and the spears
Of all the faults, I am helplessly stupefied.

(29) Finding my memory, bound and soon atremble,
Crushed, I am dissolved;
Lured by pretense and delusion
I circle through the lower range of Māra.

(30) Whatever, however I envisage for the calm state,
Focusing, refocusing the mind there upon it,-
From this the noose of defilement
Draws me helpless toward objects with the rope of attachment.

(31) If I tend to diligence, excitedness ensues;
Relinquishing that, depression is produced;
Its proper balance being difficult to find,
What shall I do for my agitated mind?

(32) Coursing in wisdom, excitedness will emerge;
Holding to restraint, depression will be born;
Its integration being difficult to find,
What shall I do for my agitated mind?

(33) Proceeding with perseverence, excitedness will result,
Relaxing that, depression will be born;
Its middle way being difficult to find,
What shall I do for my agitated mind?

(34) Over and over, with the forest fire of meditation,
The jungle of fault may be burned, yet
The fixed root of "self" being unconsumed,
It comes to life in advance, as though moistened by rain.

(35) For some the flux of mere defilement-karma-fruition,
By being seen, will be diverted,-
Do they not eliminate even the flow of thought?
This is quite far from interest in the welfare of the world.

(36) The guardians part only from attachment,
Regardless of all the worls;
The flow of thought, like a lamp whose cause is exhausted,
Enters nirvāṇa, the remaining aggregates consumed.

(37) Whatever dispels the distress of all the world--
The thought of awakening: ambrosia, elixir--
When I develop the nonconceptual as cause of awakening,
Then I am only chasing differentiations.

(38) All the world is like a dream--by no one
Is there any act of perception whatsoever;
Even having cultivated, I course in the very range
Of the enemy: differentiation of conceiver and conceived.

(39) O Chieftain, this quite unendurable hurt:
Observe it, and grant me the immaculate view;
Whatever I cherish, whatever preoccupies me,
Those very things frustrate me at the start.

(40) But what can the Lord do for faults
Which I myself have created before?
The dispeller of darkness for all the world, the very sun
Cannot dispel the black darkness of those who have been born blind.

(41) Relying for so long upon what is unhealthy,
And constant mental infatuation with it,
I am punished with leprous hands and feet;
What can I do by occasional reliance on medicine?

(42) The tree of thought, from beginningless ages of time,
Moistened and fostered by the bitter sap of defilement,-
I cannot make a sweet tasting substance of it;
What will it become with a drop of quality water?

(43) My mind has all the faults by its very nature;
Great wonder should awakening become the philosopher's stone!
Even as I apply myself to just that quality,
I continue to be the very substance of fault.

(44) Whatever is taught as the great medicine itself,
Just that becomes poison for me;
Were there a better elixir which were relevancy itself,
If I have no confidence, it does not truly exist.

(45) Whatever dispels certain more intense defilements,
And does not cause the production of others,-
That is called "relevant"; being in my mind,
How then has it not been made certain as well?

(46) The impressions of predisposition, tendency and element--
Applying myself to the antidote for [these] causes of fault--
When I develop the instructions for meditation,
Here, before long they grow calm.

(47) O Guardian, completely devoid of all faults,
Who sees the highest meaning of all dharmas,-
By expounding it in various modes as well,
You entirely dispel the seeds of defilement.

(48) Your body blazing with marks of beauty,
As I see the presence before me,
So I come to hear the nectar drunk by ear;
The seeds of defilement are entirely destroyed.

(49) O Chieftain, you are far superior to that,
Possessing also the supreme sun of the Dharmabody;
Even with meditation, it eludes the range of the world,-
That it conquers the fog of fault: What a great wonder!

(50) With whatever high mind is appropriate,
Abiding in whatever calm state is appropriate,
Who pacifies all the faults in all the modes,-
Whatever the Lord may be, that I salute.

(51) By the virtue of framing a proper praise
Of such confession to the supremely qualified one,
Whatever I have gathered, bright like a beautiful moon,
May everyone go to the Land of Bliss.

Commentary to the Praise in Confession

Salutations to princely Mañjuśrī!

Now, while making praise, he addresses himself to the exhortations, beginning from a three-pointed situation characterized by the Buddha as cause, effect, and fulfillment of purpose. There are also three points [to be made here] regarding the author of a praise: his faith, erudition, and arrival at some situation of anxiety.[1]

So this [first verse] depends chiefly upon a situation that has created a need, occasioned by erudition. Out of a desire to speak in the manner of confessing misdeeds, and by way of describing the qualities of the Lord (bhagavat), he says:

(1) Peerless king of physicians, guru of the world,
Totally faultless one, source of virtuous qualities,
Having visualized you, O refuge,-I, always ill
Shall confess, describing my changes of fault.

The "king of physicians" is the chief physician, because he is learned in the science of healing sentient beings who are afflicted by the disease of the defilements, and go to lower states of rebirth.[2] For that reason, he is "peerless". Among such [deities] as Brahmā and Rudra, there does not exist one who is his equal in technique.[3]

Furthermore, being the teacher of the highest path to those of the triple realm, he is "guru of the world".[4]

"In that view, would not the auditors and independent Buddhas

also be considered 'gurus of the world?'"[5] In order to distinguish [the Buddha] from them, he says "totally faultless one". "Faults" refers to desire-attachment, aversion, bewilderment and so forth, for these create obstacles to the growth of right intuition (jñāna) in one's stream of thought. He is freed from them all without remainder, together with the impressions [that give rise to them]; they have been abandoned.[6]

By merely being faultless, has one become a guru? To that he says,-"source of virtuous qualities". As it must be trained and refined, it is a "virtue". The implication is that, in having fashioned [qualities] such as power and courage, he is their "source", the basis for their production.[7]

Being worthy as a refuge for these reasons, [the author says] "refuge": resorting to which, the negative alternatives--misdeeds and so forth--are consumed. Possessing the personal greatness (mahātmya) of extraordinary qualities, the Lord Buddha is the foremost refuge. So he is addressed as "refuge".

"You" have become an object of visualization by direct cognition.[8] "Having visualized": having envisaged and made you evident with a mind of absolute faith. One might add: "I shall confess my faults".

Why confess? "[I am] always ill." This should be taken as affliction by the disease of defilement and possession of the characteristic of grasping at "I" and "mine", not as being shaken by (diseases of) wind and so forth. For this is not the situation.[9]

"My changes of fault" indicates that his own mind has weakened in its essential nature under the sway of defilement, and that there are methods for changing this into some other situation. The sense

is that "I will make confession--speak openly, without dissembling--with a reverent manner of spoken terms and of body: palms joined and so forth."

So this first verse is [intended] to demonstrate, as his own duties, the subject matter, the connection, the purpose, and the further purpose. Confessing his own faults by way of describing the qualities of the all-knowing one himself is the "subject matter", while the terms of praise are the description. Their connection as cause and effect is the "connection". To turn away from defilement, by way of knowing the path, is the "purpose". The gradual attainment of the rank of Buddha that depends upon it is the "further purpose."[10]

* * *

To show those changes of fault regarding himself (vv. 2-11), he says:

(2) Like an extremely hard to cross ocean current,
With waves of sordid discursive preoccupation,
When agitated by the sharks of defilement:
My mind has not been made calm.

"Oh Lord! My mind has not been made calm and free from defilement."

In what way is it not so? "Like an extremely hard to cross ocean current."[11] "Like" introduces a simile. The sense is that just as those carried off and unsettled by the strong current of a river experience great suffering, so he, being unsettled by the hard to reverse flood of defilement [that flows] through the state of saṃsāra, has not made his mind calm and at ease.

Because of what? "With waves of sordid discursive preoccupa-

tion." By application [to objects], one has "preoccupation" (vitarka),-the grosser motion of thought. By [their] detailed investigation, one has "discursiveness" (vicāra),- a mode of mental precision.[12] What is preoccupied and discursive, is sordid as well,-so "sordid discursive preoccupation", possessed of defilement.

Those are the waves. The mind in a state of being agitated and unsettled by modes of defiled preoccupation and discursiveness, is "possessed of waves". Hence it is "hard to cross".

Again, what is it like? "When agitated by the sharks of defilement." Under the influence of sordid discursive preoccupation have been produced the defilements, beginning with desire-attachment (rāga). These are "sharks"--the marine animal--inasmuch as they grasp firmly and create suffering in a like manner. There are "hosts" of them: many.[13]

For that reason, as long as defiled preoccupation has not been cleared up, one's mind will not become calm and a basis for the growth of bright/wholesome dharmas.

As is explained in the Salt Sea (*Lavaṇa-nadī) sutra:

> I have no fear for robbers who [may wish to] steal my wealth,
> For if they should steal my good wealth, it cannot happen again;
> But the wealth of mental virtue, well gathered again and again,
> [Is always] openly stolen by my vulgar preoccupations.
>
> In mountain caves, in cellars, or in the depths of the forest
> I can secure this wealth from robbers;

But wherever I may go with the wealth of virtue,
There is no land unconquered by ignoble preoccupation.[14]

The Buddha has taught, for those possessed of desire-attachment, aversion and bewilderment, [meditations upon] the unclean, love and dependent origination respectively. In order to show that a situation has resulted which is out of harmony with His promulgation of the four stations of brahma (brahma-vihāra), and [addressing himself] specifically to the first of those [defilements, the author] says (vv. 3-7):

(3) Tossed by great waves of the sea of desire-attachment,
If I rely on the vessel as unclean,
There my mind, by the fire of aversion,
Is burned off and destroyed like dry grass.

"Desire-attachment" includes desire for sexual love, and desire for [other] things.[15] Being great and powerful, it is a "sea". Its "waves" are the manifold differentiations (vikalpa) associated with it. Tossed and distracted by them, he has become troubled.

And as the same sutra explains:

Just as serene Watercourse Ocean[16]
Is greatly shaken by the waves,
So the water of one-pointed thought
Is disturbed by differentiation.

When one has become this way, what should be done? One should rely on the antidote. So he says,- "If I rely on the vessel as unclean". If, to seek [the antidote][17], he develops unclean repulsive things, relying upon the vessel as a means of crossing the

ocean of desire, and so remains....

What is the mind like, remaining in that condition? "There my mind, with the fire of aversion/ Is burned off and destroyed like dry grass." In that condition of meditative development, under the influence of reliance upon unpleasant objects, his mind is burned like dry grass by the fire of aversion, while he does not find the peace of mind of being freed from desire, which was itself harmful to the mind. Thus the description of his own fault.

Granted that such aversion is harmful. What if he relies upon its own antidote? To this he says (v. 4):

(4a) To pacify the scorching fire of aversion.

"Aversion" (dveṣa) is the intention of harming another: a form of enmity (āghāta). This is the fire. Scorched by the unhappiness arising from it, the mental continuum is incinerated.

"Peace" means [putting] that harm at peace:[18] turning away from that trend of thought.

"To" means "for the sake of that". What does he do for the sake of calm?

(b) Even if I develop the lotus pond of love.

Although he develops, as antidote to the fire of aversion, friendly and loving thoughts, wishing happiness for all sentient beings, which are cooling like the waters of a lotus pond and able to douse the fire of aversion, and although he makes much of it...

What comes of this?

(c) There, wishing happiness for all people.

There, in the state of meditating thus, with loving thoughts "for all people"--for those of the world comprised by the triple realm, without exception--he wishes for the envisioned happiness and [develops] harmless, affectionate thoughts.[19]

When the mind is thus focused, what ensues?

(d) The mind ends in the mire of attachment.

When he wishes happiness with loving thoughts, then a craving desire, connected with a thought for its gratification, comes to be born. And that [desire], since it constitutes a state of mental settling (niveśa) or sinking, is a "mire". Thus the mind comes to be exhausted.

This is being shown: When one acquires an attachment to creatures by means of loving thoughts combined with strong affection, that is a fault.

Even so, how does one progress? To that he says:

(5a) To purify the stains of the mire of attachment.

"Attachment" (saṅga) means clinging to things (vastu-abhiniveśa). Since it functions as the cause of saṃsāra, it is like a mire. It is a stain: the deepseated problem of settling down in "I" and "mine".

What should be done to purify and purge such stains?

(b) If I cleanse it with the water of evenmindedness.

That attachment, that is like a mudstain, should be understood as a fault on the part of the intellectual faculty of understanding (prajñā-mati). When he cleanses it--dispels the stains--with water-

like evenmindedness, free from approval and resentment, and [so] has no regard for any creature,-what fault ensues?[20]

(cd) There even the World-protector's compassion,
That dispels the distress of all creatures, would decay.

O World-protector! In that condition--placed in evenmindedness--even the great compassion that functions as the protector and refuge of the world, working to dispel the suffering of all creatures by extricating (them from saṃsāra), by engagement in worldly affairs (avatāraṇa) would decay and become nothing. Hence I would be no bodhisattva.

But what if he also contemplates compassion itself?

(6ab) Oh Chieftain, if I cultivate compassion,
Great sorrow is generated in me.

"Chieftain" is a vocative.

If, having seen that problem, he develops and actualizes compassion itself, then everywhere is born the great mental affliction known as "sorrow". "Alas! These sentient beings are everywhere defiled by suffering." The sense is that mind becomes very afflicted by sorrow, thinking in this way.

What should be done for that?

(c) If I rely on gladness to pacify this.

If he relies upon and comes to remain in the station of brahma termed "gladness" in order to pacify the affliction proceeding from compassion, and to maintain a balance, what follows from that?

(d) The distracted mind grows excited.

When he directs the mind toward joyful things, then under the influence of glorifying the mind that is distracted toward objects, that is ever changing, he only becomes excited and puffed up; he does not dwell in a natural peace.

There must be some other reliable means by which to pacify this.

(7ab) If I produce sadness to calm that joy,
There mind will grow helplessly depressed.

Having envisioned such saddening things as the aspects of suffering in order to calm the mind proud with joy, sadness is produced. In that condition, by reason of the very production of sadness, the mind grows depressed in subservience (to it). The sense is that , in its inability to focus on the meditative image, it is enfeebled in effort.[21]

If, having become so, he enthusiastically glorifies it, what fault ensues?

(cd) Persistently praising the inferior,
I come within range of the enemy conceit.

And if he should, with persistence and perseverence, glorify [this] depressed, inferior mood in any way so as to make of it a matter of pride, a fault ensues. Why? He has come within range of the enemy-like conceit, excessive conceit and so forth, which conquer his wealth of virtue.[22] He comes under their sway. The sense is that he has become a slave of the nemesis known as "conceit".

* * *

Having thus shown the mental problems that ensue when he envisions

the four stations of brahma, he now shows what problems ensue when resorting to the antidote to conceit:

(8a) I cultivate all-emptiness, the antidote to that.

In order to dispel that nemesis "conceit" he develops the engagement of mind that functions as its antidote: the "all-dispelling, all-emptiness": emptiness that annihilates all things, animate and inanimate. With it one comes to reverse all negative alternatives such as conceit, just as mutually exclusive characteristics such as darkness and light [dispel one another], or as do physical objects characterized by dwelling separately, such as jar and blanket. In this case he dispels the [notion of] separately dwelling physical objects, and works to develop the meaning of emptiness.[23]

Even cultivating the meaning of emptiness in this way, what ensues?

(b) There I have no effort for the sake of others.

In that condition of cultivating all-emptiness, because he neither envisages himself, nor sentient beings [in general], he has no diligence or perseverence in the work of maturing other creatures, [not to speak of] the welfare of the world. The sense is that "I am diverted from that".

With such a problem, how should one envision. To which he says:

(c) If I resort to the relative for their sake.

For the sake of dispelling that problem of the view of emptiness, he relies upon and maintains "the relative", which constitutes an obscurationtto seeing the right meaning; he relies upon dharmas that function as things (vastu).[24]

What further problem comes from that?

(d) There the wish for wealth is born.

Applying his thought thus to things he generates the attitude of earning and increasing wealth by any means, by trading and so forth, and with that his mind becomes afflicted and defiled. Because, when one relies on the relative, wishing to send gifts and so forth, there is born the idea of hoarding the various objects of wealth such as gold and jewels.

What fault is there in having thus generated the attitude of accumulating wealth?

(9a) If I set the mind to amassing wealth.

Having produced a craving for wealth, he relinquishes his special application to meditation and so forth. Then, if he sets his mind to amassing or collecting [items of] wealth such as gold, generating a craving for it, the mind has come under the sway of distortion (viparyāsa). Therefore,-

(b) I ferment the liquor of all the faults.

"When I borrow from others I grow careless; faults of physical defilement and so forth will proceed." [In other words], by that one fault is fermented or produced, like alcohol, for the person guarded by his wealth, the cause of [further] fault.[25]

What further faults will ensue?

(c) Drunk, drowsy with pride and delusion.

For those reasons the mind is not aware of the distinction between what should and should not be done. So it has been made "drunk".

With what is he made drunk? "Drowsy with pride and delusion." Like a drunkard he is proud, his intellect weakened by arrogance and delusion; he has come under the sway of drowsiness and langour. Due to "pride" he has "delusion", while with "delusion" he grows drunk with drowsiness.

From these what fault proceeds?

(d) All higher aims end only in defeat.

Whatever might be accomplished presently and in future lives by excellence--in other words, all higher aims (abhiprāya) that act as the cause of exaltation and sublimity--are defeated and pulverized.

"Only" marks a restriction.

In short, the meaning here is this: He craves the accumulation of wealth, and that is the cause of faults such as the abuse of others.

Again, from the Salt Sea sutra:

All that reverence and good qualities,
It annihilates;
Though they be heavy as Mount Meru,
It makes them light as cotton wool.

With craving, in wintertime,
Not even himalayan cold,
Nor in blazing desert sunshine
Can the heat be felt.

With craving a bottomless ocean
Of anxiety for many sorts of harm
Is thought to be very small,
About the size of the track of an ox.

Having thus shown the way in which his mind is unbalanced, in order to show further that his thoughts stemming from the accumulation of wealth are uncongenial with sincere giving itself, he says (v. 10):

(10ab) Even when I may wish to give,
Powerful stinginess restricts me.

"At whatever time I may wish to make gift of my hardearned wealth and to share it out to beggars, even then 'powerful stinginess'--clinging to things, and the total bondage of attachment-creating stinginess associated with the power of beginningless ages of time--these two 'restrict me': I am rendered powerless to renounce (anything) by their firm hold on my intellect."

What should be done then? He says (10cd-11d):

(cd) But even if I dispel it and come to give,
For a long time after I regret it.

Having dispelled--that is, eliminated--that stinginess by virtue of developing the antidote alternatives, he has come to give certain things to certain individuals who constitute the field [for giving]. Nonetheless, afflicted anew by thoughts arisen from stingy craving, for a long time he regrets the renounced objects.

Even if he turns his thought from that by relying upon conviction what ensues?

(11a) Making myself serene with faith in a future reward.

"Faith" (śraddhā) is mental serenity (citta-prasāda). With belief, and with faith that aspires to virtuous qualities, he has dispelled the stains of his mind. Made cleansed and serene, however,-

(b) Becomes a fall into the fruits of the next world.

The sense is that clinging even to the fruits of having renounced material objects, and expecting some return, the mind becomes dis-integrated.

When dis-integrated in that way,-

(c) If I act without expectation, aware of impermanence.

Recollecting the word of the Teacher: "All formations are impermanent", he examines the various modes of impermanence.[26] By means of that antidote, making him aware that material objects and so forth have no permanence, but are modes of momentariness,[27] he has detached himself from the expectation of a return,-from enjoyments and so forth that might develop as the karmic maturation of giving. But even when he has dispelled that mental pollution, things do not go well. Why?

(d) Without a motivation I dissolve in apathy.

Since by renouncing gifts as the cause, one should obtain a corresponding great enjoyment as the result,[28] there is cause for perseverence in giving and so forth, which function as causes for the accomplishment of such results. The implication is that, in order to rid himself of the expectation of a result, he has lost the desire to make effort in dharmas such as giving, and his mind, under the sway of apathy, is only dissolved and dejected, becoming enfeebled.

* * *

Having demonstrated confession in describing his failure with

regard to his own welfare (2-11), in order to show further what acts as a fault in terms of the welfare of others, he says:

(12a) Protector, I am torn by the suffering of the world.

O Protector! I am torn--that is to say, distressed--by reports of the three or eight sufferings--the suffering of the formations and so forth, or that of birth and so forth--of this world of sentient beings.[29]

They are also

(b) Viewed as having been relatives even in the past.

During his succession of previous lives in this state of saṁsāra, he has been related to others as to parents and so forth. He intellectually views them as having been connected with himself; he imagines it.

"Even" means "not only in the present".

With that as cause, what does he do?

(c) I wish to course in the welfare of others.

Since sentient beings hardpressed by suffering are not unrelated [to himself], he wishes to course in the bodhisattva career, working the weal of others by giving and so forth in order to dispel their oppression. But when he undertakes to fulfill that duty, what ensues?

(d) But am held in check by having the notion of "self".

From the mental impressions (vāsanā) of "relatives" and so forth, there develops the notion of "I" and "mine", by which he is "held in check" or ruled. The sense is that there ensues the distortion

of viewing a "self" in what is [really] self-less.[30]

What is likewise near the view of self?

(13a) On the tracks of the view of self follows conceit.

The view of self is the assertion that the so-called "self" truly exists. To fancy a self in the selfless, is "conceit".[31] That conceit follows upon the view of a "self". The sense is that he comes to settle down in tīrthika views such as permanence, stability, and the existence of a self.[31]

And what fault is produced by them?

(b) Which makes me embrace "mine".

He is bound by this mistake that has developed from conceit, for it occasions the growth of a firm embrace of the idea of "mine", or "by me".

What mass of faults does having become so produce?

(c) There conceit, pride, desire and so forth.

"There": while in that condition in which there grows an embracing of "mine". Then faults of conceit and so forth are produced.

"Conceit" refers to the faults of "conceit", "excessive conceit" and so forth.

"Pride" means a fullblown and vainglorious mind.

"Desire" means sensuality,[32] by which is produced a craving for objects of attachment.

By saying "and so forth" he includes the other defilements, such as aversion and bewilderment. And what do they do?

(d) Shatter me like angry enemies.

As when hostile enemies are enraged, they instigate many sorts of harm such as depriving one of life, so also those masses of defilement steal the life of virtue and instigate the various sufferings of change.[33]

Therefore the view of self is the basis of all faults. As the master (ācārya) Dharmakīrti has explained:

> If there exists a self, there is the notion of other,
> From the self and other pair, come embracing and aversion;
> In connection with these two,
> All faults are generated.[34]

To show some similes for the negative alternatives produced by those same faults of conceit and so forth, he says (14):

(14ab) When the net of defilement is all unfolded,
And frightening as the legion of Māra.

"When...legion of Māra": Māra is the ruler of the realm of sense-desire;[35] his legion is an armed host. And because they, brandishing various weapons, show no decency in entering into battle or dispute, they are much to be feared.

"As" denotes similarity, for in actuality he is frightened by the production of masses of defilement and various sorts of harm.

"Defilement" indicates desire-attachment and so forth, while "net" should be taken as "great hosts of them". Or, he is tied up and bound by his total ensnarement in them. Such defilement has spread everywhere;[36] it stimulates his latent tendencies (anuśaya) toward sense objects.[37] When blazing in all its aspects of total ensnarement in defilement, the mass of defilement itself constitutes a legion of Māra. So the blazing impact of unbearable

defilement is

(c) Like the unendurable mark of time.

"Time" is the messenger of the Lord of the Dead.[38] The "mark of time" is that he wishes, some night time, to tie people with a lasso round the neck and carry them off.[39]

"Like" denotes similarity, on the model of the net of defilement: The resemblance is that it generates quite unendurable fear. "Like that",-

(d) Spreads the darkness of sinister directions.

The faction (pakṣa) of Māra--the darkness of delusion, acting as the opposite to bright/wholesome dharmas--spreads and increases. Alternatively, "dark/sinister directions (pakṣa)" may be taken as the waning face of the moon.[40] If, within its gloomy darkness, certain enemies should bring down a rain of weapons, one would be very frightened. The sense is that, by analogy, while he is obscured by the darkness of defiled directions, sundry harms and sufferings come to spread.

By thus showing various modes of simile, he has demonstrated that the mass of defilement proceeding from the view of a self is much to be feared. For that reason he wishes to confess, by way of criticizing his misdeeds, in order to pacify it:

(15a) I will recite my misdeeds; the regret to follow is hard to support.

O Lord! I will recite before you the many sorts of misdeed that I have committed--whatever misdeeds I have accumulated for the sake of the pleasant and unpleasant both--I will cause them to resound.

Why? "The regret to follow is hard to support." Whatever I have done, the train of regretful thought subsequent to it, with its potentiality for renewed existence, is hard to support, hard to bear,- for that [regrettable] rebirth will have the same nature as the misdeed.[41]

Why again?

(b) Rebirth would be suffering unendurable.

"Rebirth" means taking on a physical form in accord with one's destiny. "Suffering" indicates that [this form] will have the nature of being five aggregates (skandha).

"Rebirth...suffering" refers to the suffering of rebirth.[42] As he has come again and again to take it on--to grasp it--the suffering of change that develops from activity (karma) and defilement is produced and willingly experienced: This is what is unendurable. The sense is that there will certainly be produced various mental and physical sufferings which will be very hard to support.

So,-

(c) What oppression is greater than that?

By way of a rhetorical question: "What thing could there be that is more greatly oppressive than the suffering that has developed from defilement?" More precisely: "There is nothing at all more oppressive than that."

As to having thus understood that unendurable suffering has a cause: Whereas it would be relevant (yukta) to remove it, he has not done so; rather,-

(d) I myself course the same way.

He confesses, by way of describing his own fault, that "Although I may have grasped that there is a cause of suffering, I myself personify the course of misdeeds that acts as its cause, rather than reversing it, and this is to have come under the sway of defilement".

If that be the case, is it not appropriate (yukta) to turn one's thought from that, eliminating [the cause]? That is so, but he is incapable of patience,-

(16a) Which acts as the cause of the various sufferings.

In line with this, tolerance is the wellspring of all pleasure, whereas anger acts as the basis of all suffering. So the latter attitude is said to "act as the cause of the various sufferings"; it is aversion that acts as the cause and basis of the aspects and varieties of suffering, in this and the next world, that proceed from the bodymind complex, because from it emerges injury to sentient beings.

(b) When I turn away from harming others.

By reasons proceeding from resentment, he harms others and causes suffering. When he turns his thought from that by way of recollecting the faults of anger and, by recollecting the antidote [as well], makes himself tend to patience....

What happens in such a state?

(cd) Having become an enemy to the blameless wretched crowd,
I shake at it with violence like the edge of a sword.

His intellect, incapable of tolerance, is shaken, and the flow of thought polluted.

Howso? "Having become an enemy to the blameless wretched crowd... with violence like the edge of a sword." The crowd, those deprived of the higher course of morality, patience and so forth, have become wretched by nature. He has unreasonably become their enemy; he lacks even the basis for blame that they have done him harm. Violent and cutting like the edge of a sword is he towards the conduct of those he has come to detest--so, "my thought shakes".

What if he should nonetheless resort to tolerance even for those who are wretched by nature, and attempt to sympathize with them?

(17ab) Even when I wish to make myself patient,
I am tied by their binding misconduct.

At whatever season or moment he has turned his mind from that disturbance and brought about mental serenity by means of the antidote, even then if he wishes to establish himself in a patient mode, at that time his thoughts are tied and bound firmly once more to those whose own minds are bound,- to the wretched nature of those naturally wretched opponents, and to the various types who behave so as to cause various sorts of harm. The sense is that he thus comes under the sway of aversion.

Even so, why does he not retract his thought, fixing it in evenmindedness regarding their behavior?

(cd) Terribly blocked and tied by that,
The fire of aversion dries me of all sympathy.

While forcefully blocked and tied by that bond of aversion that has developed from their wretched behavior, he does not maintain a flow of thought that is excessively patient: He has come under the sway of annoyance. Hence the terrible aversion arisen from that [misbehavior], because it scorches himself and others, is like a fire. That fire, because it robs the mind of the moisture of the noble Dharma, is said to dessicate the mental continuum. So with it his mind has become "devoid of sympathy", without compassion. The sense is that he is deprived of patience and serenity for the higher course of conduct.

What is his state of mind like, thus deprived of sympathy (18)?

(18a) Just as vipers, unbearable to see.

"Just as" introduces a simile. "Vipers, unbearable to see" refers to a certain snake that is able to kill merely by being seen. The venemous breath can stupefy one.[43]

(b) Dwelling within a tree, repel the wise.

The one tree hollow in a thousand that is inhabited by such a venemous serpent instantly repels the wise (paṇḍita), the intelligent (dhīmat),-[even]at a great distance.

(cd) So concealing a course of hatred,
My attitude repels virtues.

This statement shows the point of the simile. In the same way, "hatred"--the course of harming others--developing from the venemous, serpent-like share of aversion, is like venom in that it is concealed, abiding within; it is "my hypocritical attitude".[44] Mind in this aspect is like the tree; it is here shown to be re-

jected or abandoned by "virtues": by groups of activities (karmāṇi), such as the three trainings, that function as the causes of exaltation and sublimity.[45]

The sense is this: If the course of aversion, associated with enmity, abides like a snake in one's mind, it [the mind] is a virtual repository of venom, and virtuous dharmas will not last; they will be repelled.

To illustrate again, how on account of deepseated psychological problems he fails to become a repository for the Dharma, he says, "...by sunshine...the rain of Dharma is no benefit in my mood."

In what way?

(19a) Like a stone [slab] baked by sunshine.

Like rain falling on a slab of stone that has been baked and scorched by the hot, keen rays of the summer sun.... "Like" indicates resemblance: "Just as" a stream of rain may have fallen onto the face of a rock, but no growth, sprout etc. appears; it will neither be wet inside, nor even a bit moist outside, and nothing will appear on it even for an instant.

Likewise his mind, scorched by hundreds of defilements fierce like rays of the sun, derives no benefit from the rain of Dharma.

Again, what is it like?

(b) Like clods become dust by dehydration.

Just as a heap of clods, baked[46] and totally dried out by the sun's rays, turns to dust--like clods of earth in a very rough state--and just as rain may have fallen on these dried and roughened piles of clods, but nothing different is born of them,-nothing of benefit.... Although they may have been a bit moistened

by enough of a downpour, they will remain so until the next season.[47]

In a like manner, when one's mind has been dried and turned to dust by the hosts of sordid differentiation of beginningless ages of time, the rain of Dharma brings no benefit.[48]

Once more, what is it like?

(c) Like a road filled with heaps of sand.

"Heaps of sand" means sand piles; the sense is "a great deal". "filled" means covered over and screened by them. Rainfall on a frequented road in that direction is of no benefit.[49]

"Like" makes a simile. Just as rain may have fallen in streams enough on a road filled with heaps of sand, accomplishing nothing useful, for it soon continues as it had been before....

Similarly,-

(d) The rain of Dharma is no benefit in my mood.

The rain of right Dharma into a reservoir such as my mind, already filled with sandy ignorance, craving and so forth, is of no benefit.

The similes show this: "Rainfall on good fields has the benefit of causing the growth and prosperity of crops and grains such as fruit. The back of a stone, a heap of clods, and a sandy road, on the other hand, are unlike this." Thus he demonstrates [his point] with dissimilitude.

The three similes mentioned may be applied to his lack of benefit from having relied upon the three aspects of Dharma respectively: scriptural tradition, personal discovery, and the ultimate reality.[50] Alternatively, they may be taken to apply to the several

collections (piṭaka) of Dharma teachings of the three vehicles respectively.[51]

* * *

Here the master's consideration is this: "Even for those who are adorned with many hosts of virtuous qualities and identified with the higher course of conduct, there is a definite place for self-criticism.. If and when they have committed an unwholesome deed, whether out of a lack of discrimination or under the influence of an unwholesome adviser, the means for purging it is self-criticism."

Alternatively, one may understand this as introducing others to the confession of fault, by way of thus demonstrating the method; and by virtue of the mortification, he has become freed from misdeeds. For it is explained that "Even having committed a quite intolerable misdeed, one may banish it by self-criticism."

This method is adaptable to other situations as well.

Showing the method of self-criticism again to others,[52] he says (20-21): "My own suffering...." "Their benefit as well, O World-protector," invoking the Lord, "that also I am unable to bear". There is the additional sense that "I am not only without reverence for the path that you have shown, and without its benefit, but I have also been unable to know and rely upon yourself."

Why so?

(20a) My own unbearable suffering uninvestigated.

The fierce and rugged hosts of suffering that I myself experience--unbearable, hard to support--because they have developed as the maturation of [my own] misdeeds, have not been intellectually in-

vestigated and recognized." For that reason,-

(b) Someone such as tries to do me a favor.

"Someone such as" yourself, acting as a close friend, who interests himself in what is beneficial to me, and turns away what is harmful.... Alternatively, "such as" may be interpreted as drawing not a comparison but a restriction: whether "the very one who is interested in my welfare", or "one whose function is to try to do me a favor".

How?

(cd) Who helps me with forbearance and generosity,-
That, O World-protector, I am unable to bear.

"Forbearance" refers to the perfection of patience, "generosity" to the perfection of giving. These two [among the six perfections], being the foremost means of helping another, are mentioned at the head. The sense is that there are, among the best of them, [some] with the disposition to help and fulfill one's needs. But when they exhibit those two [traits], he cannot bear it; he cannot rely upon it.

"What do I do; [how am I] unable to cope?"

(21a) Hating him or fleeing and evasive.

"Hating" means forming the notion of him as a nemesis.

What else does he do? "Fleeing and evasive." When given beneficial advice, unable to bear it, he goes elsewhere.

(b) Highly unsettled, or repelling him--even so.

Not taking the advice, he wanders at random; he directs his thought

someplace [else]. Or else, "repelling him": Even if there is a remaining in place, he verbally repels [the other], abusing him.

"Even so" introduces a very difficult mode. [The other] teaches--he bestows the rain of good Dharma upon--even those who have become so unfortunate by being so intractable, so troublesome, their trend of thought so disinclined to it. "Even for those as unfortunate as I and so wretched by nature...."

(cd) He instructs those like me unceasingly--
Even so, I do not think of him as a guru.

He instructs continuously, initiating them to knowledge (vidyā) and bringing them fortune [i.e., giving them the opportunity].[53]

"[Even] so": Although that may be the case, "I fail to think of him as being a guru who gives beneficial advice". The sense is that he holds to distortion, because the mind's eye has been blinded by ignorance.

This is being shown: Just as those born blind are ignorant of the attributes of the sun and moon, so likewise sentient beings who have not developed the body-mind continuum are incapable of discovering the meaning of the profound Dharma; they cannot take beneficial advice.

* * *

Having thus spoken to the changes of his psychological problems (1-21), now, to show how to entreat the Lord with a true, original mind, he says (22):

(22a) Even having gone to request, it is hard to find.

"Having gone": As though there were an occasion for assistance and

the eager recepient has "gone" straight for it; he has then done honor and so forth; he has made his request, but it is very hard to find, hard to obtain, and,-

(bc) At a time for patience, the best, the great medecine,
If I am not patient with a patient disposition.

Whenever his injured mind has been wounded by an angry opponent, there is a need for healing with the technique of a cheerful acceptance of suffering, and so forth. Hence at that time he needs to rely upon patience, because patience is the reliable medicine, the most distinguished of all means, "great" in that it heals mental illnesses. In [this need is implied] a patient "disposition" or nature. If he has not been patient and reliant,-

(d) What other occasion will I have for patience

that heals the illness of aversion? "What other means will I have as an occasion for patience?" The sense is "none".

Now, to show that defilement has come to mean subservience, he says:

(23) Held by demonic defilement, their minds are agitated;
Feverish, they cannot even try to help themselves:
As I observe the world, worthy of my regard,
O Chieftain, aversion is born, but nothing of compassion.

Invoking "the Chieftain", he shows that in his own mind no compassion at all is born, but only aversion.

For whom is compassion not born? For "the world". What is it [the world] like? "Consumed by demonic defilement, their minds are agitated." The defilements--desire--attachment, aversion and so

forth--being fearful and oppressive, are like demons (rākṣasa). Held and controlled by them, the mental continuum has been enslaved. Hence it is "feverish". Their minds have problems; they have become drunk with negative directions. For that reason they have entirely neglected the means for working for their own welfare; they do not even try to take the initiative in activities that would relieve their sufferings in this world and the next.

Alternatively, because they are agitated by the defilements, those of the world do themselves harm: They leap into the abyss, they prepare poison to eat.[54]

They are "worthy of regard": Observing any one of them a thought of pity should be born; he should be an object of compassion, for he is an occasion for coming into accord with the course of the bodhisattva. Thus they are relevant to one's regard. But when he sees them to be like that, because of the great power of the defilements, only aversion is born, and not compassion.

Now, to show the way in which one comes under the sway of defilement even while abiding in the way proper to oneself, he says:

(24abc) People course in the fruits of their own activity,
Aware of the inevitable dissolution of all;
Having even examined the blamelessness of others.

"People" refers to worldlings, created by previous activity (karma) and defilement. They "course in the fruits of their own activity". That is to say, they are coursing in the agreeable and disagreeable ripened fruits of whatever activities they have performed, each with his own body, speech and mind. Because of which, although they experience suffering that proceeds from external conditions, these are the fruits of their own past course of action,

and so not the fault of others. Furthermore, all sentient beings are aware not only of their own inevitable dissolution, but also that everything, because it posesses a momentary character, is impermanent. Hence one's own experience of pleasure and suffering has proceeded from oneself:[55] it can be considered no fault of others.

Although they may have intellectually examined and come to know that it is his or her own problem, they are unable to acquiesce in it. Their own minds being bewildered, and obscured by the darkness of ignorance, they are capable rather of the miraculous transformation of being led astray by the fog of unawareness.[56] This being a great wonder, he exclaims:

(d) Observe the miracle: fogs of delusion!

And to illustrate that miracle, he says:

(25ab) I myself, though an ocean of faults,
Do not tolerate even a fraction of someone [else]'s.

"Among them I myself an doubtless possessed of demeaning faults of the body-mind continuum--desire-attachment and the other defilements--and of the unwholesome activities that proceed from them, as many and vast as [the waters of] the sea. That I nonetheless do not tolerate--cannot bear--even so much as a drop or a fraction of the most subtle sort of fault in someone else, my mind is indeed a great wonder!"

Furthermore,-

(c) I count patience a blessed quality in another.[57]

"Patience" here indicates not only that which functions as the

antidote to anger; it also possesses boundless blessed qualities that result in physical beauty and so forth.[58]

Alternatively, one might gloss this line: "The blessed quality of another's patience",-that is to say, the blessed qualities of constancy in patience, and in morality, on the part of others who possess these qualities.

(d) But for this I am not patient,- here's the wonder!

For which reason, "Although the qualities of patience may be boundless, I cannot adhere to, nor be constant in even a fraction of them. This is the wonder of my mind, with its essential nature of delusion". The sense is that "it is astonishing".

"But" shows that this appears a contradiction. For there is a contradiction in being an ocean of faults, yet intolerant of fault, and in the boundless qualities [of patience], yet not adhering to them.

To show how those faults arise, he says:

(26) As though rising into the springtime sky,
Masses of cloud defilements in my mind
Come and go again and again;
Unabashed, I am wretchedly apathetic.

As in the season of spring, masses of rainclouds gather and rise in the sky and then rain falls, so in the sky of his mind suddenly[59] arise masses of defilements,-desire-attachment and so forth. Because they resemble clouds, they are cloudlike masses; many of them arise. They arise in what way? The sense is that "they come and go again and again".

Constantly, again and again, at random they go and return. Just

as clouds arise and wander in the sky, letting fall streams of rain, so the defilements are always emerging or arising in his mind, germinating a rain of misdeeds and then letting it fall.

Because of them, he has alienated the mental factor of self-conscious shame at the possession and process of such defilement. Hence to have not resorted to vigor to eliminate the defilements, to have come under the sway of apathy, "is most wretched and censurable of me".

Now he shows that he has grown out of harmony with concentration (samādhi), the means to dispel defilement:

(27ab) But even if the cold wind of defilement has come to arise,
And been zealously defeated with a blaze of concentration.

"Defilement" refers to desire-attachment and the rest. It is like a severe cold wind, in that it defiles the body and mind, becoming the excuse for harmful things such as breaking moral discipline.[60] As the body, when numbed by a cold wind, is incapable of effort, so when hardpressed by the chill of defilement, one cannot proceed on the noble path; thus it is like cold. When it has "come to arise", with ignorance as cause, and must be dispelled from the mental continuum, by what is it dispelled? By making the mind onepointed from development of the antidote: "concentration".

How in particular? "Defeat with a blaze...." From the friction stick of meditation arises the blazing fire of mystic intuition (jñāna), which will outshine and defeat the cold wind of defilement,- because of which it resembles fire, the antidote to cold.

Working in this way energy and effort have resulted, "but...."

What fault ensues when thus exerting oneself?

(cd) With the spreading smoke of drowsiness and langour,
Desires for a bed proceed to grow.

"Drowsiness": entered by which, thought is collected in subservience. "Langour": by which the mind is stunned and unable to grasp its object very well. These two, being causes of ignorance, are termed "smoke". Their "spread" is the capability to overshadow mental clarity by proceeding with a fierce impact.

For that reason, "desires for a bed proceed to grow". With the impact of drowsiness and langour, he cannot focus on the object of concentration, and there proceed thoughts that desire by any means to lie in a comfortable bed. [In short], laziness comes to spread.

Since he cannot resort to the antidote to the defilements, what ensues?

(28a) My mind is rendered helpless by the noose of desire-attachment.

"My mind, devoid of concentration, has come under the sway of defilement, and so is rendered helpless by the noose of desire-attachment."

"Desire-attachment" indicates clinging and attachment to sense objects. Because it constitutes a firm bond, it is like a noose. Since the mental continuum is tied subservient to it--rendered helpless to release itself--it is said to be "rendered helpless". "Made powerless" is the sense.

(b) Burned by the fire of aversion, conquered by the conceits.

Any virtues favorable to the noble path (ārya-mārga) abiding in his continuity have been burned and consumed by the mental fires

of enmity.

"Conquered by the conceits": The mental continuity is puffed up by conceit, greater conceit and so forth, and robbed of its spirtual (ārya) wealth.[61]

Is it merely the case that these [virtues] are consumed? Not so:

(cd) All filled with weapons, the arrows and the spears
Of all the faults, I am helplessly stupefied.

Whatever the faults, all of them: "all the faults". Beyond the defilements already mentioned, this includes [all] the others, plus the hosts of subsidiary defilements (upakleśa).

These defilements, inasmuch as they are keen, and pierce the mental continuum very subtly, are like "arrows". Piercing in a coarse way, so as to produce critical injury, they are like "spears". Whatever weapons there be of that sort, his mental continuum is "all filled" by them.

Like weapons that leave barbs [inside], and hack up the outside, the defilements constituted by latent tendencies and total ensnarement fill his mind.[62] For that reason he has grown exceedingly discouraged in his helplessness to make effort in the antidote factors, and incapable of effort on the noble path. Or, he is "stupefied",- "as though drunk" is the sense.

And to show the other faults of the mind ruled by defilement, he says:

(29) Finding my memory, bound and soon atremble,
Crushed,- I am dissolved;
Lured by pretense and delusion
I circle through the lower range of Māra

The mind thus overcome by defilement and abiding virtually stupefied, recovers its memory,[63] resettling into its original state of composure. But even so he is "bound" by renewed defilements, coming under their sway. He is soon atremble at them. Not remaining long in the mode of mind's original composure, he is crushed in agitation and terror by the weapons of the host of defilements. He is overwhelmed, being dissolved (vilīna) in his inability to make effort towards the object of mental concentration; he is devoid of that capability. With that he comes under the sway of negative thoughts and further defilements such as dishonesty.[64] He has been lured by them, and lost (vilīna) the noble path. Hence his mind is without the power of the antidote [i.e. concentration], its capability feeble (dīna) and low (hīna). He remains under the sway of unawareness, dwelling in the midst of heaps of defilement, "the range of Māra". The sense is that he comes for a long time to wander aimlessly in circles.[65]

To dispel such defilement there is the cultivation of calm (śamatha) and insight (vipaśyanā); but he cannot focus his mind:

(30) Whatever, however I envisage for the calm state
Focusing, refocusing the mind there upon it,-
From this the noose of defilement
Draws me helpless toward objects with the rope of
attachment.

"In whatever manner, whatever [I envisage] for the calm state": He makes a mental image, positioned in the manner of meditating upon onepointedness on the object of visualization. In order to attain that onepointedness, he focuses the mind over and over there upon it--upon whatever the object of concentration may be--and

trains himself in onepointedness. Nonetheless, he does not so remain. "From this object of visualization": The firm noose of remaining defilement, attracted towards and settling down upon the five sensual objects, is a "rope" of gazing at [objects] external to mind.[66] In this way the stream of thought is helplessly "dragged" or diverted from its inward focus upon the object of visualization.

This is being shown: Whenever thought has been collected inward by the power of calming meditation in order to dispel the host of differentiations (vikalpa), then, while it is focused on the object without conceptual theory (kalpa) and without the natural detachment from dharmas that comes of wisdom,[67] one will come under the sway of previously experienced objects that have been stirred up by the host of defilements, and one will be diverted.

However that may be, may he not, attending to effort fixed on the object, establish an equilibrium (samādhyate)?

(31a) If I tend to diligence, excitedness ensues.

"Diligence" in this context should be taken as proceeding conscientiously, with energy, in a wholesome direction,- not as the persistence that proceeds from an arousal by desire-attachment or aversion, as for example diligence or whatever for the recapture of Sītā and Draupadī as it appears in the Rāmāyana and Bharata epics.

Hence, we have here the antidote to laziness. When relying upon and maintaining his application of vigor, since diligence weakens mental calm, his thoughts emerge excited,- stimulated regarding externals.

That being the case, does one reject diligence as well?

(bcd) Relinquishing that, depression is produced;
Its proper balance being difficult to find,
What shall I do for my agitated mind?

Seeing the fault of becoming excited, he has rejected that diligence,- given up the effort. In that case mind becomes inwardly depressed and there is no further focusing upon the visualization.

So we see that although there may be, among the operative modes of this mind endowed with defilement, a [way of] being without the twin modes of excitement and depression--a state of balancing the pair, or "entering a proper mental balance" (samādhīyate)--it is a thing very difficult to find and attain. So, "My mind being unstable, agitated by the host of defilements, what shall I do?" The sense is that problems will ensue according to both modes ; "without that stability, in what shall I course?"

"Since the acceptance-rejection pair comes to realization through widsom, one should rely upon this."[68] To which he says:

(32abc) Coursing in wisdom, excitedness will emerge;
Holding to restraint, depression will be born;
Its integration being difficult to find.

"Wisdom" is defined as exact apprehension encompassing the generic and individual characteristics of dharmas. If he comes to course in it otherwise than exactly so, excitedness will emerge; for skipping along thus after the various objects of "mind", he cannot be calm.[69]

If he rejects this and then restrains the mind by way of focusing on whatever be the object of the calming meditation, holding only to inward collectedness, in that case he is deprived of wis-

dom; in order to withdraw from objects he has eliminated his clear share of wise understanding, and within his mind depression will be born.

So "placing a yoke"[70] to this dis-integration.... Keeping a balance of the calm-insight pair is termed "integration" (yuganaddha). As with a balanced yoke (yuga) of oxen one can neatly work even very hard soil, so whenever the calm-insight pair is in a state of balance, like a lamp untroubled by the wind,[71] during that period there is born a mystic intuition that eliminates the host of defilements. In the beginning mind this marriage is very difficult to find, and it is incapable of remaining so. Hence his mind has come under the sway of defilement, and he says:

(d) What shall I do for my agitated mind?

The sense is that "My mind, devoid of calm and insight, is incapable of remaining in action. How shall I course in such a state of agitation and wandering? How shall I practice?

"With nothing but effort towards that very aim, certainly one will make progress."

(33ab) Proceeding with perseverence, excitedness will result,
Relaxing that, depression will be born.

If he sets forth conscientiously with great perseverence to establish his mind in the mode of integration and so forth--if he makes effort--then that mind grows excited and unsettled. Thus defeated, he gains no mental stability from the effort.[72] That being the case, if, in order to reverse it, he relaxes the persevering mind and gives up the effort, then thought grows inwardly depressed and sunken with problems such as forgetting the object of

visualization. And while remaining in such a mode, there is no growth of a mind onepointed in concentration.

So he says:

(c) Its middle way being difficult to find.

For this mind, thus endowed with the faults of excitedness and depression, the "middle way" (madhyama-pratipad)--progressing in the mean, free from both extremes of depression and excitement, a state of balance--is very difficult to find. Because mind is intractable by its very nature, it has only come under the sway of negativity.

So he says:

(d) What shall I do for my agitated mind?

Although mind is by nature pure and luminous, it has been agitated by a host of adventitious defilements; it has become polluted, and the reflection of the right meaning cannot arise in it and be seen. "how should I abide, how should I proceed?" he confesses, by way of describing the faults of mind itself.

Now, to show that grasping at a "self", which has proceeded from ignorance, is the root of all fault, he says:

(34a) Over and over, with the forest fire of meditation.

"Meditation" (dhyāna) means establishing an equilibrium; it refers to the four trances (dhyāna) and so forth.[73] By it the thicket of defilement is burned and consumed. So it is like a great fire spreading through the forest. With such fire,"over and over", at each moment....

With does it do?

(b) The jungle of fault may be burned, yet.

The "faults" of desire-attachment and so forth, being many, and being a basis for burning, are like a jungle. Although they be burned and dispelled by the fire of meditation, yet

(c) The fixed root of "self" being unconsumed.

Grasping at "I" and "mine", in that it is the basis for the growth of the defilements, is like a root which, having developed from beginningless time, is very stable; it has neither been burned nor consumed, and so is regenerated.

In what manner?

(d) It comes to life in advance, as though moistened by rain.

In springtime, although the grass and trees have been burned [by the summer sun], any which has not been burned to the root, when it encounters moisture, will be regenerated. The view of self being likewise the root of all faults, if it has not been eliminated, then in association with sensory objects as the causal condition (pratyaya), it is brought to life in the advance of his defiled lifestyle.

Will not only the wisdom portion suffice, seeing as it does the lack of self in personality, and dispelling the root of defilement?

(35ab) For some the flux of mere defilement-karma-fruition.
By being seen will be diverted.

"Defilement" refers to desire-attachment, aversion and the rest. "Karma" has a wholesome, unwholesome or indeterminate nature. "Fruition" is (its) ripening.

As for "mere": Apart from [that of] the gods, from the Ruler (Īśvara) on down, the fruition of defilement and karma is merely limited, whereas aside from it, there is no Creator.[74]

Their "flux" is the process of a stream of moments. Seeing it--seeing with the yogic practice of analysis, wise understanding endowed with mindfulness and full awareness--the view of self is furthermore diverted.[75] For upon a detailed examination, the so-called "self" is proven not [to exist] apart from that which proceeds from the flux of saṃsāra--which is nothing but mere karma and defilement.

Not merely diverting it, but,-

(c) Do they not eliminate even the flow of thought?

The noble auditors have examined the flow of thought as it abides in a momentary manner--the reality (bhāva) behind the Truth of Suffering, the aggregate of consciousness as substrate--and by the production, as its antidote, of what they term "emptiness of consciousness--the Truth of the Path that envisages the Truth of Cessation--have they not eliminated it in accordance with its contrary, its antidote?[76] But the reality of emptiness ensues, and without envisaging oneself and others,-

(d) This is quite far from interest in the welfare of the world.

Because they are devoid of the special wisdom that views [beings] as neither empty nor non-empty at one and the same time, while they remain in saṃsāra they are depressed by suffering, and so unable to fulfill the aims of others. Such is the sense.

How are they far from the welfare of the world?

(36a) The guardians part only from attachment.

"Guardian" refers to guarding one's own continuum with Dharma associated with the four noble Truths. Or, it may be taken as [the guardians, tāyin], those "worthy of offerings", the noble arhats.

They are freed "only from attachment"--only from the craving constituted by affections bound up with saṁsāra. By having rejected that, they are parted from it, and moreover,-

(b) Regardless of all the world.

Whatever the world may be, and however many be all those in all of it,- so, "all the world": everyone included within the triple realm.

Having become "regardless" of it: They have come to abandon the effort of caring to participate in extricating [others] from saṁsāra, in liberating them from suffering; they are intent upon their own welfare.

"Their flow of thought is nirvāṇized." To show this he says:

(cd) The flow of thought, like a lamp whose cause is exhausted,
Enters nirvāṇa, the remaining aggregates consumed.

Here "thought" is understood to be essentially consciousness. Its "flow" is the entirety of its succession from moment to moment.

When that flow has come to be purified and to abide in gnosis (jñāna), then it is "like a lamp whose cause is exhausted". As when oil, the cause of a lamp, has been consumed, the lamp comes to be without blaze, so the mystic intuition (jñāna) that has proceeded from adamantine concentration eliminates the defilements together with the impressions (that produce them), and so they enter nir-

āṇa.[77] This is moreover the nirvana "without remainder".[78] The sense is this: The sum total of the remaining aggregates produced by previous karma and defilement are burned, consumed, and rendered nonexistent by the fire of gnosis. Then (the arhats) come to abide in the sphere of nirvāṇa (nirvāṇa-dhātu). Hence they are quite far from working the welfare of the world.

Granted that such welfare of the world proceeds from the thought of awakening[79]; to show now that it and his own continuum are incompatable, he says (37):

(37a) Whatever dispels the distress of all the world.

"Whatever" refers to the thought of awakening. With what sort of qualities is it endowed? "It dispels the entire distress of the world." It entirely dispels--makes nonexistent--the derangement or distress caused by all the suffering--the three sorts of suffering--of all sentient beings comprised by the four manners of birth who abide [in saṃsāra] up to the peak of existence.[80]

(b) The thought of awakening: ambrosia, elixir.

"The thought of awakening" having the nature of resolving upon and setting forth for awakening.[81]

In particular, what is it like? "Ambrosia, elixir." As the ambrosia eater is not struck by death, so the thought of awakening sustains the life of the noble path and occasions the attainment of all its ranks. So it is like ambrosia. Resorting to the medicine "elixir", white hair and wrinkles are dispelled and one is made free from illness; likewise the thought of awakening occasions the defeat of suffering and defilement belonging to one's own continuity and to that of others as well.

Since it possesses such qualities, one must take it to heart; therefore:

(c) When I develop the nonconceptual as cause of awakening.

"Awakening" (bodhi) refers to mystic intuition constituting the knowledge of all modes.[82] As the cause and basis for attaining it, he "develops nonconceptualization" (akalpanā). By means of eliminating perceived and perceiver, he trains his attention upon the undiffused meaning.[83]

Does mind so remain in that condition? Not so:

(d) Then I am only chasing differentiations.

While training himself to realize the great intuition (mahājñāna) of the thought of awakening, "then I am only chasing differentiations". Because he is only a beginner, he is chasing what is no more than a discrimination. As to the meaning of "differentiation" (vikalpa): He chases after various clumsy differentiations that have been generated by misrepresentation (saṁkalpa). The sense is that he is sidetracked.[84]

The term "only" indicates independence of other modes; it shows that there is no other object. So the basis of his thought is reliance upôn differentiation only; there is no other. As for example in the line: "Only Arjuna wields the bow; there is none beside".[85]

To this the [following] objection is irrelevant: "It has been explained that::

The rivers, the oceans, the mountains,-
These are transformations of thought.[86]

Since nothing exists aside from thought, is it not inappropriate to designate 'support' and 'supported'?"[87] That may be so. But in the Sautrāntika method,[88] there is no contradiction in defining both thought and object as established.

Continuing to develop, however, there are other ways that enable him to dispel differentiation:[89]

(38a) All the world is like a dream...

"[Like] a dream" because it is apt to appear even though it be unfamiliar to one's previous experience, and because it is deceptive.[90]

In the case of a dream even without an object of attachment such as a country beauty, or an object of antagonism and hatred, there is the appearance.

"Like" means "corresponding with that". What is it that corresponds? "The world": things found in this hollow state of saṁsāra.

How does it correspond?

--by no one

(b) Is there any act of perception whatsoever.

In line with this, there is no act of perception or grasping whatsoever at any things, be they subtle or coarse, that we call "objects" or "perceptibles", by any discriminator or perceiver among those of the world.

For example: In a dream one may behold objective things in various pleasant and unpleasant modes, and they may also function as objects upon which to settle down. But because they are an error by their very nature they have, rightly speaking, no existence whatsoever.

(cd) Even having cultivated, I course in the very range
Of the enemy: differentiation of conceiver and conceived.

Not only has he heard and become aware that "All dharmas are like a dream", he has over and over cultivated and exercized the meaning. Nonetheless--as is the sense of "even"--"I have come under the sway of differentiation."

And what is that differentiation like? "Conceiver and...." When formulating a conception, there must be a conceiver: a mind that does the grasping (cittaṁ grāhakam). When discovering and penetrating, there must be something to be conceived: objects to be grasped (viṣayāṇi grāhyāṇi). In the existence of these two is the particular conceptualization: a differentiation of conceiver and conceived. The sense is "differentiation of objective and subjective" (grāhya-grāhaka-vikalpa).

That [process] is itself a direction adverse to selflessness and nondiscrimination,- so, "the enemy". The sense is this: The range (spyod-yul, gocara) of such a nemesis as differentiation is that "I am always coursing (spyod, caramāṇa) in objectification (yul-du gyur-pa-nyid, viṣaya-varttitā); I have come under its influence". Or, one may say, "I have been defeated by it: Aware that they are fraudulent as a dream, I have withdrawn the mind from objects and put an end to development. But then I come to be defeated by the hosts of defilement [that have developed in my mind] from beginningless ages of time."

* * *

Having thus become aware of the difficulty of turning away differentiation, and the impotence of his own antidotes, he dem-

onstrates request of the Lord himself:

(39ab) O Chieftain, this quite unendurable hurt:
Observe it, and grant me the immaculate view.

"Chieftain" is an invocation. He is "chieftain" as the lord of all dharmas,-[91] or as the healer of all defilement diseases.

"This quite unendurable hurt" refers to harm proceeding from the current of defilement--desire--attachment and so forth--within his own mental continuum, causing immediate and continuing affliction of the mental-physical continuum that is fierce and very hard to bear, and which has become evident. "See this and grant me the immaculate view": Pray grant the right view, the medicine for these injuries, that is unsoiled by stains of faults incompatible with it.

But have these [injuries] not been produced by virtue of his own efforts?

(cd) Whatever I cherish, whatever preoccupies me,
Those very things frustrate me at the start.

The immeasurable things that may be thus cherished and prized.... Or, a particular antidote path congenial with the perfections.... While discursively preoccupied with whatever that path may be, "it becomes at first only [a source of] frustration and anxiety". In short, the sense is that: "Whatever antidote I may rely upon to defeat the host of defilements is, by reason of its impotence, overwhelmed by negative alternatives."

To show now that "these problems are my own fault", he says:

(40ab) But what can the Lord do for faults
Which I myself have created before?

To this "but" is to be added: Since the faults come from myself, what effect can someone [else] have?

When was the creation of these faults? "Created before": in previous lifetimes that have succeeded one another from time immemorial,-because they have been generation by misrepresentation,[92] and because of their accumulation as distorted impressions.

What is the point? "My faults are like this: Even having sought to rely upon and to prize the antidote, [there remains] this deepseated problem of faults such as being under the sway of falsity (mithyatva)."

"The Lord" is conqueror of the four māras, ["the Lord" because he] possesses the six qualities of the Ruler and other [gods].[93] The Buddha is at issue.

In such a case, O Lord, "What can you do?"; it is hard to treat. To have come under the sway of defilement, and to wander in circles on the range of Māra, is one's own fault. Since worldlings are responsible for their own actions,[94] they course in the fruition of karma created by themselves; the creator of pleasure and suffering is not the Lord. That is why he has declared in the sutra: "I am the field, but I am not the seed."

To illustrate that very point with a simile, he says:

(c) The dispeller of darkness for all the world, the very sun.

Because it is a matter of everything in the whole world, he says "all the world". And because it illumines everything in the same way, "world" should be taken to refer to the animate and inanimate both.

Their "darkness" is gloom without light. What dispels and defeats it? This [line] is answer to that.

Who is it? "The sun": the thousand-rayed.

The very sun, possessor of such qualities,-

(d) Cannot dispel the black darkness of those who have been born blind.

Although it cannot indeed dispel and defeat the black darkness of those blind from the moment of birth, that is not the fault of the sun, but has proceeded from a fault of the blind themselves.

Likewise the Buddha, the Lord, the Sun of Dharma, courses with the rays of good Dharma, as contained in the three collections, to conquer the darkness of unawareness abiding in the hearts of the world. Even so, the failure to dispel the faults of those who, settling down in wrong views, are devoid of the wisdom eye, is the fault of the world itself, not that of the Teacher.

Having thus spoken to the essential nature of his faults, to show how it is furthermore difficult to be healed by the noble path, he says:

(41) Relying for so long upon what is unhealthy,
And constant mental infatuation with it,
I am punished with leprous hands and feet;
What can I do by occasional reliance on medicine?

"As medicine at the end is not a suitable treatment for the disease of leprosy, what can I do?" should be added.

Why is he leprous? "Relying for so long upon what is unhealthy." Whatever activity occasions the germination of leprosy--unhealthiness such as improper food and path of action[95]--relying upon that and maintaining it for a long time, is "unhealthy". Beyond that is the continual or "constant mental infatuation" [with that activity].

He cannot maintain, even occasionally, the application of means for dispelling it. ("And" indicates that not only does he rely upon what is unhealthy, he also longs for it in his heart.)

How again? "Punished with leprous hands and feet." Through the influence of abiding in such unhealthiness, and through a lack of medical attention, the whole body is suffused with leprosy. At last even the hands and feet are punished, becoming rotten.[96] Even if the leper should, for the space of some moments, rely upon--that is to say, take--an anti-leprosy medicine, it does not provide a healing benefit. So "What can I do?" The sense is that "I will not become free of disease by that [means].[97]

The implication is that, because the current of defilement included within his own continuum is in fact the view of self, he has held and even clung to that view for a long space of time, and failed to seek its antidote, the noble path. All of this constitutes the unsuitable treatment: He has not done what should be done by means of the right path.

And to show another simile for his growth in a faulty manner, he says:

(42a) The tree of thought, from beginningless ages of time.

"Thought" is the entirety of consciousness. Because it resembles a tree, he cites the tree as example.

For how long has it grown? "From beginningless ages of time." Time is that which has no beginning, so "beginningless ages of time". "Ages of time" refers to its delimitation by sun, moon, planets, stars and so forth, and this term also indicates that there is no beginning either to saṁsāra.[98]

During such time, by what does the tree grow?

(b) Moistened and fostered by the bitter sap of defilement.

"Defilement" refers to desire-attachment and the rest. They are ignoble and, being poisonous and unsavory to the taste, are a "bitter sap". Like the sap of the Nimba and other [trees with bitter fruit], it grows and spreads moistened by sap of that sort. For that reason,-

(c) I cannot make a sweet tasting substance of it.[99]

The sense is that just as trees with that bitter taste, moistened and grown with water that is bitter also, cannot fashion [fruit] whose nature is sweet and so forth, so also the nature of thought that has grown up with defilement is hard to transform by means of the noble path.

With how much?

(d) What will it become with a drop of quality water?

What will come of pouring one drop of water endowed with the eight good qualities--sweetness and so forth--on such a tree as that? All will not become delicious.

Likewise, the sense is this: There are difficulties in transforming or treating, by means of the right path, the essential nature of thought that has grown up with the defilements from beginningless ages of time. One will not purge the host of defilements, nor will the dharmas of the noble path come to grow, with only a drop of the quality water of antidote factors.

To show once more the faults of the mental gateway, he says:[100]

(43a) My mind has all the faults by its very nature.

"Because of the agitation caused by the host of defilements in my mind, I am devoid of deliberation as to what should be rejected and accepted. This, and the faults that result in harm to others--desire--attachment, aversion and the rest--abide in my essential nature, in my very being." And since the thought of awakening is the best antidote for dispelling fault, he says:

(bcd) What wonder should awakening become the philosopher's stone!
Even as I apply myself to just that quality,
I continue to be the very substance of fault.

"Awakening" is the supreme intuition (anuttara-jñāna). One calls it "awakening" (bodhi) by way of pointing out the effect [inherent] within the cause, even as [awakening inheres] within the mind that will attain it. It is like the philosopher's stone.[101] Just as iron is changed into gold by [the process] known as "quicksilver reappearing as gold with the philosopher's stone", so the thought of awakening refines the mind of its saṁsāric defilements, transmuting it into right intuition; hence it resembles the philosopher's stone. "All-knowing mystic intuition" (sarvajña-jñāna) is the sense.

For the same reason, it would be a "great wonder",- astonishing. By an initial application to just that fact of awakening's possession of many sorts of abundant qualities, by the generation of the intention [to attain it][102] and so forth, he has begun[103] to refine the mental continuum. But because he has not followed up on it. "I continue to be the very substance of fault". Even having applied himself to the thought of awakening adorned with both mundane and supramundane qualities,[104] he comes under the sway of defilement.

Accepting what acts as the very substance--the essential nature--of physical, verbal and mental faults, and holding tightly to it, thus he continues. The implication is that [his mind] cannot hold onto good qualities any more than can the mind of a drunkard; rather he has become, and causes himself to remain, a wellspring of fault.

The sense might be summarized thus: Just as unprepared iron and the like, although it may be anointed with philosopher's stone, will not give up its substance, so this unprepared mind as well, even when applied to the qualities of the thought of awakening, does not give up its problems of fault.

Now to show the relevance of that gold-transmuting awakening, he says:

(44a)   Whatever is taught as the great medicine itself.

Inasmuch as it heals the disease of defilement, it is "the great medicine": whatever has been taught or demonstrated that functions as a path, an antidote, a Dharma gateway, beginning with "love". Whatever path may have been taught him, as for example the unclean as antidote to desire-attachment, love as antidote to aversion, or dependent origination as antidote to bewilderment...

(b)   Just that becomes poison for me.

"Although there may be no other [relevant teaching], just that holy medicine in particular, because I myself in particular have such wretched fortune as to have come under the sway of defilement, becomes poison for me. Just as one may die, or be made ill to the point of death, by reason of a faulty application and so forth of medicine, so for me this medicine of Dharma becomes distorted; because it produces defilement, it 'becomes poison'."

In such a state as that, by what may one be healed?

(c) Were there a better elixir which were relevancy itself.

"Relevance" would be mind seeking a relevant path, or resting assured in meditation and concentration. or eliminating defilement through progress by faith and investigation by wisdom. This relevance is taught to consist of reliance upon the good Dharma as declared by the Lord.

This is "a better elixir". Following the declaration of the Teacher--taking it to heart--is the cause of dispelling the disease of defilement and of freedom from the suffering of saṃsāra; so it is distinguished from profane (prākṛta) elixir; it is "better".

Were there such, how could it be obtained?

(d) If I have no confidence, it does not truly exist.

The sense is that beyond this [possible existence of a better elixir], if he has come under the sway of defilement and so has not an absolute faith in the path and, without that certainty, lacks confidence [in it], then that relevance has no real existence. From proceeding with absolute faith towards the realization of Buddhahood, one comes to be released (mukta). If one has absolute faith, the intention of awakening is generated, and it is inherently logical to come from that gradually to release.[105]

"Confidence", however, must be taken as "happiness": the pleasure and mental ease of onepointed mental concentration born of equilibrium. If that [abovementioned] relevance capable of eliminating defilement does exist, but one is without happiness and and the mind is unsettled, [true] relevance does not exist and there ensues defeat by the defilements.[106]

To show now just what that relevance is, he says: "Certain defilements" and so forth. Here "relevant" means eliminating defilement, so,-

(45abc) Whatever dispels certain more intense defilements,
And does not cause the production of others,-
That is called "relevant"; being in my mind.

In possessing that which may be relevant he eliminates, with their antidotes, the defilements such as desire-attachment, aversion and bewilderment that have grown intense, that have grown into a style of life. This is not the highest means, as has been shown above. So [he engages in] right preoccupation, a calmed version of sordid discursive preoccupation, as antidote to the cause of suffering. By having exercised the noble path of meditation instructions with attentive devotion to the path of application, before long, by discerning the principle (tattva) in that host of defilements, they are tranquilized.[107] There remain however certain faults, among the host of defilements, that remain in motion. Among them, some reside in the mental continuum in the form of latent tendencies, others are incidental faults. The path of antidotes that does not produce troubling and disturbing [incidental faults], as for example aversion when developing the repulsive as antidote to desire-attachment, he calls "relevant". It is consistent with authoritative standards of knowledge (pramāṇa) and associated with logical formulation (hetu) that generates right intuition; such a thing is termed "relevant".

"Although I may be aware of it in my mind, and indeed know it intellectually, nonetheless..."

(d) How then has it not been made certain as well?

By developing the path[108] of that relevancy which functions as the cause of deliverance (vimukti), one actualizes it (sākṣāt-karoti), upon which the attainment of gnosis is "certified". Because he has not attained that, he says: "How then has it not been made certain as well?" [The answer is that] "I have not exercised that relevant path". He is showing that "Although I may have made it known by the wisdom that comes of having heard and contemplated the right path as promulgated by the Teacher, it has not been actualized with the wisdom of meditative development."[109]

Having shown the fruits of the thought of awakening, now he shows the fruits of development:

(46abc) The impressions of predisposition, tendency and element-
Applying myself to the antidote for [these] causes of fault--
When I develop the instructions for meditation.

"Predisposition" (āśaya) refers to intention (adhyāśaya); it is a matter of attitude.[110] "Tendencies" (anuśaya) are the subtle extensions of desire-attachment and so forth.[111] "Element" (dhātu) means nature (svabhāva)[112]

"Impressions" (vāsanā) are those very predispositions and so forth, as impressions abiding in the mind. They refer to whatever the mind possesses in the way of faults that have resulted from the impressions of predisposition, tendency and element. With these [impressions, there is] the cause for coming to birth of desire-attachment, aversion and so forth. Whatever the [causes] may be--the view of self and so forth--he applies the mind to their anti-dote--to directions adverse to them--as for example to selflessness or to the unclean; he fixes his mind to it. Beyond that, in order to actualize those meditation instructions that have already been

made certain by the wisdom of hearing and contemplating the sense of what the Teacher has (1) declared, in distinct vehicles, after considering the gradations of superior, middling and inferior faculties, or (2) declared to be the various antidotes to desire-attachment, aversion and bewilderment; by developing and exercising that, he has formed onepointedness, and from that the host of defilements becomes calm.

They become so in how much time?

(d) Here, before long they grow calm.

In this condition, because he has well developed--put his mind to--this method of instruction, before long--soon--the host of defilements belonging to his mind is dispelled; it grows calm. The sense is that the defilements of those who make progress by continuing to develop themselves correctly are not difficult to eliminate.

Now, to show those same declarations of the Lord to be honesty itself, he says:

(47a) O Guardian, completely devoid of all faults.

"Guardian": because he guards living beings from suffering, he is the "guardian". "Faults" are dharmas of those in saṃsāra, desire-attachment and the rest. He is devoid of them all; they are eliminated.

Again, what is he like?

(b) Who sees the highest meaning of all dharmas.

Whatever dharmas there be, all of them--so, "all dharmas": those with outflows and those without, animate and inanimate, near

and far. The "highest meaning" of these dharmas is the extraordinary meaning. Because he possesses the character of discerning it, he is called the one "who sees the highest meaning of all dharmas".

(c) By expounding it in various modes as well.

Because there are various modes of faculty and inclination, he makes his declarations breaking it down into several modes of vehicle. Or, because there are boundless modes of defilement, there are modes of antidote as well, and [this line may be taken to indicate] their various declarations. These eliminate the entire host of defilements--desire-attachment and the rest--together with the impressions [that give rise to them]:

(d) You entirely dispel the seeds of defilement.

The sense is that "You entirely dispel all defilements of the triple realm".

Having thus explained the qualities of his teaching, now to show how to eliminate the defilements by seeing his physical form and hearing his voice, it is said (48):

(48ab) Your body blazing with marks of beauty,
As I see the presence before me.

O Lord, whatever be the beauties of your physical form (rūpakāya), those are its marks,- so, "marks of beauty". It is marked by the thirty-two signs, beginning with possession of the topknot, and the eighty proportions.[113] Hence he is blazing in a cascade of shining enlightenment; his complexion is greatly blazing like the gold of Jambu River.[114]

"As [I see] the presence of such a body before me" means that he has come to see it directly before the faculty [of sight],- or, that he sees it intellectually, making it evident as though actually present before the mind. And furthermore,-

(c) So I come to hear the nectar drunk by ear.

Because human beings are to drink it with their two ears, [he says] "drunk by ear". "Perceived by ear" is the sense.

To what is he referring? "So I come to hear the nectar...." "So" is a connective. "O Protector, not only does your form--whether seen directly, or mentally visualized as actually present--dispel the defilements, but your voice as well becomes nectar for any human beings who come to hear it." Just as those who drink nectar with their cupped hands come not to be struck by death, so those who adopt the manner of drinking in the nectar of the Protector's voice with the "cupped hands" of their two ears, are not struck by the poison of defilement; hence there is no break in the faculty of their life of virtue, and they go to no lower state of rebirth.[115]

(d) The seeds of defilement are entirely destroyed.

The defilements of human beings who behold such a form and hear such speech, together with the seeds that have caused the germination of suffering through repeated rebirths (saṁsārayati) in the triple realm, are entirely and universally destroyed. The sense is that they wither away and exhaust themselves.

Having thus explained the virtues of seeing the physical form, now to show the virtues of beholding the Dharmabody (dharma-kāya), he says (49):

(49a) O Chieftain, you are far superior to that.

"Chieftain" is a vocative. "You are far superior to that": One might add that he also possesses a body that is more eminent than the physical form, extraordinary in that it functions as the most superior.

Just what is it?

(b) Possessing also the supreme sun of the Dharmabody.

By the term "Dharma" he describes the Lord to be extremely subtle, for he is the very reality of Dharma, and show how he is indemonstrable, for he has come into the range of a unique knowledge of everything beyond appearances.[116]

That is his body. "Whatever be the Dharma, that is his body: thus the compound as from "body that is Dharma".[117]

It is like the sun,- so, a "sun of the Dharma". For just as the sun dispels the host of outer darkness, so the illumination of the "sphere of Dharma" intuition conquers the blackest darkness, the darkness of ignorance. So it resembles the sun.[118]

Therefore it is "the supreme", for there is nothing beyond it,- or, because it is not shared by any of those of the stages below.[119]

Hence,-

(c) Even with meditation, it eludes the range of the world.

Although the reality (bhāva) of the Dharmabody may be contemplated and meditatively developed, it comes not into the cognitive range (viṣaya) of creatures of the world of the triple realm, ordinary persons who cling to things. For its essential nature is not to be discovered (adhigama) and penetrated (avabodha) by the intellect.

How then does he know it to exist?

(d) That it conquers the fog of fault: What a great wonder!

For all that, to conquer and dispel faults that act as a basis for defilement, that fog of black darkness known as "ignorance", which is precisely what the Dharmabody does--being the intuition of emptiness (śūnyatā-jñāna), it is not envisioned as a thing (vastu); it eludes the range of the eye; yet it occasions the dispelling of the intellectual darkness of human beings--what a great wonder! Being an inconceivable object (acintya-viṣaya), [the Dharmabody] is marvelous!

* * *

To demonstrate salutation, describing the Lord's way of good qualities by way of concluding the confession and praise undertaking, he says:

(50a) With whatever high mind is appropriate.

"Lord, I make salutation, bowing to you" is to be added.

Why make salutation? In order that he may pacify the faults. How? "With whatever high mind is appropriate." Whatever the highest of thoughts, causing the mind to reach beyond the object of the auditors, independent Buddhas and [other ordinary persons] to nondual mystic intuition,- that is appropriate.[120]

Envisaging what?

(b) Abiding in whatever calm state is appropriate.

To the one who, advancing to the heights of trance--along with either the effortless marriage (anābhoga-yuganaddha) of calm and insight, or the adamantine concentration--abides in attainment of

the perfect conclusion to yoga, I prostrate.

For what purpose?

(cd) Who pacifies all the faults in all the modes,-
Whatever the Lord may be, that I salute.

Whatever the faults that have generated the suffering of saṁsāra, the one who courses to pacify or dispel them all is you yourself. "To repell them" is the sense.

How? "All modes": to dispel "all the modes" bound up with the impressions. Or, to pacify by means of "all modes",- to pacify with the various styles of vehicle, or with the varieties of means (upāya) such as wonderworking powers and miracles.[121]

Hence, "Whatever the Lord most suitably may be, that I salute". The sense is that "Whatever the Lord who thus pacifies the host of defilements may be, to that I salute and bow with serene reverence of body, speech, and mind." He says "Whatever he be, to that...." for this reason: "Whereas one may discourse in terms that fail to encompass your knowledge, to speak in that way of the Chieftan fails to be relevant." The sense is that "To you, endowed with such qualities, whatever you may be, I prostrate; I take refuge."

* * *

Now, to dedicate to sentient beings whatever merit may have proceeded from the composition of this praise--[such]being the code of the bodhisattva, he must accord with it--he says (51):

(51a) Such confession to the supremely qualified one.

"Such indicates the completion. "Supremely qualified": to the one who possesses an extraordinary mass of good qualities,- to the

Teacher.... "Confession" to him: Describing, in his presence, whatever misdeeds and faults he himself has committed.

What has he made by way of [doing] so?

(b) By the virtue of framing a proper praise.

By way of describing his own faults he has elaborated or well framed terms of proper praise of the Conqueror. From that, virtue (śubha) or merit (puṇya) is created.

What is it like?

(c) Whatever I have gathered, bright like the beautiful moon.

That merit moreover is bright and beautiful as the autumn moon, unpolluted by the smog of fault, agreeable.[122]

"Whatever I have gathered": that which has been accomplished and amassed by myself.

By mentioning the moon (candra) he shows also "My own name is Candra". And by saying "bright", he shows that "My own nature has been purified".

To what does he dedicate that merit?

(d) May everyone go to the Land of Bliss.

"By the merit thus gathered by me, may all these living creatures go to the Blissful (sukhāvatī) realm of the world; may they be reborn there.

Alternatively, the supreme bliss (sukha) is the rank of Buddha (sugata). So the sense may be taken as "May they come to attain that [bliss]ful state."

* * *

Adhering to the request
Of the great intellect Sumati
I, Buddhaśānti, composed
This Praise in Confession comment.

The vast sphere of Candra's literary topics,
Adhering to the Sugata's profound course,
Done in the mode of praising after confession,
Aims at refining one's existence.

May its commentary, like rays of the moon,
So agreeable for me to compose,
Purge the defilements of the world;
May all attain flawless Buddhahood.

Notes to the Praise in Confession

1. The first sentence introduces the first two lines of verse one (1ab), the second lines three and four (1cd). The Buddha's "causes" are the twin accumulations of merit (puṇya) and gnosis (jñāna), and the path to Buddhahood. His "effect" is the rank of Buddha with all its qualities (guṇa). His "fulfillment of purpose" is turning the wheel of Dharma and leading all living beings to Awakening (bodhi). (Oral communication of Geshe Ngawang Dhargyey, Dharamsala, 1976.)

2. The three basic "defilements" are mentioned in the second paragraph following; most basic is "bewilderment" (moha) or ignorance (avidyā). Numerous subsidiary defilements (upakleśa), deriving from them, are mentioned in the course of the text.

3. "Rudra" is an epithet of Śiva. "Technique" (upāya) is otherwise translated (skill in) means.

4. The "triple realm" (khams-gsum, tridhātu) refers to the universe comprised by saṃsāra: the realms of sense desires (kāmadhātu), of form (rūpa~), and the formless (arūpa~). So "all living beings" is the meaning.

5. "Auditors" (nyan-thos, śrāvaka) listen to the Dharma (śṛvanti) and cause others to hear (śrāvayanti). (Sgra pp. 48-9) "Independent Buddhas" (rang-sangs-rgyas, pratyekabuddha) are also hīnayāna; they attain liberation independently, without the aid of a Buddha in their last lifetime, and may also make the doctrine known to those who request it.

6. "Stream of thought" (sems-kyi rgyun, cittasaṃtati): the individual defined without reference to "personality" or "self" (pudgala, ātman), but as a stream of consciousness composed of

discrete moments of awareness.

For "impressions" (bag-chags, vāsanā) see 46a below. In the Sautrāntika-Yogācāra theory of karmic causation, thoughts and actions implant seeds (bīja, cf. 48d) in the mental continuum--or the āśraya of the Yogācārins--which create a disposition for future thought and activity,- a habit. So the Buddha has eliminated not only the faults but their causes as well, and thus all obstacles to gnosis. (But at 36cd the arhats, perfected auditors, are described as having done the same, and the Buddha implicitly distinguished as working the welfare of the world.)

7. "Refined...qualities" an allusion to the twelve dhūtaguṇa (MHV 1127ff). The ten powers (stobs, bala) of the Buddha are listed MHV 119ff; the four grounds of courage (mi-'jigs-pa, vaiśāradya) ibid. 130ff.

8. "Direct cognition" (mngon-sum-gyi shes-pa, pratyakṣa: "before the eye"): direct nonconceptual cognition by the mind's eye.

9. "Wind" (rlung, vāyu) is a medical term referring to an imbalance of that humour.

10. "Knowing the path" (lam shes-pa, mārga-jñatā): the means to Buddhahood, based on bodhicitta and determined to remain in saṃsāra for the benefit of all (R pp.189-205, 218-19).

11. "Ocean" is chu-bo (nadī, ogha), also "river" or "flood" (the ocean being considered a salt river surrounding the continents). This verse is remeniscent of the story, related of Cg by Tāranātha and others, that he was thrown into the Ganges and carried to the sea (Tāranātha, tr., op. cit., pp. 201-2).

12. On vitarka-vicāra see Conze, Buddhist Thought in India (repr. Ann Arbor: U. Michigan Press, 1967), p. 191. These represent mind's search for and application to an object, and the subsequent investigation of it. Their elimination constitutes śamatha.

The commentary glosses them by their verbal forms.

13. The plural suffix glossed here does not appear in the Tibetan translation of the line.

14. Lavaṇa-nadī is the reconstruction of lan-tshwa'i chu-bo. Reference is made by the Saddharma-smṛtyupasthāna sutra to a lan-tshwa zhes-bya-ba'i rgya-mtsho (P Mdo Lu 247b.2, O v.38, p. 267). Cf also MHV 4166. Seven "spiritual treasures"are listed at MHV 1565ff: faith, morality, conscience, consideration, renunciation and wisdom.

15. Kāma-rāga and bhāva-rāga. In the older classification of desires, the latter appears as bhava-rāga (MHV 2133), the pair thus reading, "desire for sensual pleasure and desire for renewed existence." The pair found in this text is corroborated, however, by the Bbh comm. of Guṇaprabha, O 5546, Bstan-'gyur Yi 235a.6-7: desire for sexual intercourse ('khrig-pa), and desire for other things.

16. Watercourse (Jalāgama) is the name of a river in Suv. sūtra (index s.v.; E).

17. Variant: "If, to dispel [desires]". "Develops" (sgom-pa bhāvanā) is a term for meditative cultivation of an object; the Sanskrit has the sense of "bringing into being". The "vessel" refers to the body. Meditations on the "repulsive" (mi-sdug-pa, aśubha) are a matter of "considering the very nature of the body" (Saundarananda Ch. 17, v.38), as for example: "Then seeing the body to be but an impure aggregate of skin, sinew, fat, blood, bone, flesh, hair etc. and reflecting on its substance, he did not perceive even the minutest [real substance] in it (ibid. 36)." At the extreme are meditations on corpses in different states of decay (VM Ch. 9, MHV 1155ff.).

18. The causative form is not used in the commentary, as it has been in the verse. Perhaps bya in the former has degenerated to ba.

19. Thus the Buddhist definition of love (byams-pa, maitrī): whether passionate or dispassionate, it desires the welfare of others. The four stations of brahma are love, compassion (snying-rje, karuṇā), gladness (dga'-ba, muditā) and evenmindedness (btang-snyoms, upekṣā). The discussion here is close to that of the VM in which Buddhaghosa reviews the dangers of each station. On love, for example, B says (in paraphrase): Love promotes the aspect of happiness; it is manifested as the removal of enmity. It succeeds when it makes aversion subside and fails when it produces [selfish] affection. Love has desire-attachment as its near enemy [able to corrupt by similarity], since both share in seeing good qualities (9.93,98).

20. "Approval and resentment" (rjes-su chags-pa, anunaya; khong-khro-ba, pratigha) are used by the translator of the VM. Buddhaghosa interprets evenmindedness as a kind of moral neutrality, whose near enemy is that it tends to a homelife ignoring the faults and virtues of others (9.96,101). But here its close danger is the opposite: an aloofness from the world with disregard for others, and lack of compassion. Further on (v.36) Cg implies that equanimity is the last stage of the hīnayāna, accusing the arhat of a freedom only from craving which is concern for others.

21. On the "aspects of suffering" as a meditation topic see VM 16.32-60. "Effort" (rtsol-ba, vyāyāma) is the sixth limb of the noble eightfold path (MHV 1002).

22. "Conceit"(nga-rgyal, māna) is the first of seven types (MHV 1946-52); it is regarding oneself as superior to another. "Excessive conceit" (lhag-pa'i nga rgyal, adhimāna) is pride in onê's

possessions. So this conquers his "wealth" of virtue. Self-pity would come under self-deprecating conceit (ūna-māna).

23. "Mutual emptiness" (itaretara-śūnyatā) is regarded as the lowest of seven sorts of emptiness by the Laṅka (P Mdo Ngu 92b.1ff, tr. pp. 65-67; discussed by R, p. 321). Here he ceases to discriminate self from others.

24. "Relative" (kun-rdzob, saṁvṛti) refers to the conventional level of truth, as opposed to the highest meaning (paramārtha), alluded to by "right meaning" (yang-dag-pa'i don, samyag-artha): the emptiness of all dharmas. Here begins the discussion in terms of six perfections (pāramitā), with the first: giving (dāna).

25. "Borrow from others" (gzhan gyis brnyas-pa, paralābha) puns on "abuse others" (parābhava). The person indulging in alcohol tends, in his drunken state, to make other mistakes.

26. "All formations are impermanent" ('du-byed thams-cad mi-rtag-pa, sarva-saṁskārā anityāḥ). Cf. E sv. saṁskāra; Dhammapada v. 277. Saṁskāras are "formed" by causes and conditions; arising they must also have an end; thus they are "impermanent"--in fact, things of the moment. "Modes of impermanence": for discursive meditations on impermanence see for example VM XXI.48: "He sees all formations as impermanent for the following reasons: because they are non-continuous, temporary, limited by rise and fall...." The Laṅka discusses eight forms of impermanence (tr. pp. 176ff).

27. "Momentariness"(skad-cig-ma, kṣaṇika) of objects is again the saṁvṛti-satya. All dharmas should in the higher sense be understood to have no arising at all. The Laṅka says:

> As "empty, impermanent, momentary",
> The foolish conceive formations;
> By the examples of river, lamp and seed,

They conceive the sense of "momentary".

Unformed and momentary,
Isolated, eliminated,
Dharmas are without birth:
Thus I explain the sense of "momentary".

(P Ngu 165a.2ff; see also BCA Ch. 9, vv. 7-8)

28. This may also be read: "Since by renouncing giving as the cause, one should obtain the loss of the great enjoyment as the result...." "Great enjoyment" (longs-spyod chen-po) refers to the Mahā-saṃbhoga(-kāya) of the Buddha which represents the fruition of merit.

29. The three sufferings: pain or suffering per se, the change of previously pleasant feelings, and the general discomfort of formative existence (MHV 2228ff, VM 16.35). The eight sufferings are those of birth, old-age, sickness, death, dissociation from the pleasant, encounter with the unpleasant, not obtaining one's desires, and (in short) the five grasping aggregates (i.e., embodied existence).

He go on now to the second perfection: morality (śīla). The salient feature of morality for the bodhisattva is not adherence to rules of prohibition, but work for the welfare of others.

30. The defilement of wrong view springs from the vāsanā, cf. 46abc. The view of a "self" is the primary wrong view (MHV 1955). The four "distortions" (viparyāsa) are seeing permanence in the impermanent, and pleasure, self and beauty likewise in objects which have not these qualities (VM ch.7, n. 25). On "distorted notions" (saṃjñā-viparyāsa) in general--perceiving a nonexistent characteristic--see R pp. 377ff.

31. Among the seven forms of "conceit", this is asmi-māna

(MHV 1949). Tīrthika (mu-stegs-pa) is a term for brahmanical schools; the literal sense is "those who (frequent) the tīrthas". In effect it refers to those who hold the views of "god" and "soul".

32. The Tibetan ('dod pa ni 'dod pa ste) fails to catch whatever the nuance of the original definition. The first 'dod-pa would stand for 'dod-chags (rāga), as the other basic defilements are also mentioned; the second must translate kāma.

33. "Sufferings of change" (vipariṇāma-duḥkhatā): see n. 29 above.

34. S.D. Shastri, ed., Pramāṇa-vārttika (Varanasi: Bauddha Bharati, 1968). See Pramāṇa-siddhi chapter, vv. 221b-222a: ātmani sati parasaṃjñāḥ svaparavibhāghāt parigrahadveṣau// anayoḥ sampratibaddhāḥ sarve doṣāḥ prajāyante// Cf. P Tanjur Ce 212b.5-6 for a differing translation.

35. The Māra here referred to is lord of the highest plane of the realm of sense desires (see n. 4 above): the Akaniṣṭha heaven. When his sovereignty is threatened by imminent Buddhahood, he attacks and tempts the bodhisattva, in a scene often depicted, under the Bodhi tree.

36. "Spread" (bdo-ba, tīvra) is a term also for the "intensification" of defilement (MHV 7264, 45a below).

37. Seven anuśaya are listed at VM 2d.60, of which this is the first.

38. "Lord of the Dead" (gshin-rje, Yama). On his connection with Māra in Buddhist mythology see Wayman, Alex: "Studies in Yama and Māra", IIJ 2, pp. 44-73, 112-31).

39. This sentence carries a pun of "night" (mtshan-mo) upon "mark" (mtshan-ma) probably not found in the original Sanskrit.

40. "Waning face of the moon" (zla-ba mar-ngo, kṛṣṇa-pakṣa):

in general a season of danger, and a term for Māra's legion (E s.v. śukla).

41. "Potentiality for renewed existence" (srid-par nus-pa, bhava-śakti). This is vāsanā as function. The regretful thought is intolerable in that it bears the seed or potentiality, sown by the misdeed, for an unfortunate rebirth. Bhava is that link of the twelve-fold chain of dependent origination that represents the future result of activity. Note that the text reads sred-par* (tṛṣna), so "potentiality/capacity for craving", a previous link of the chain; the sense would be much the same.

Here we enter a discussion of patience (kṣānti), translated in its various ramifications as patience, forbearance, acceptance, tolerance, acquiescence, constancy etc.

42. "Suffering of rebirth" (jāti-duḥkha), see n. 29 above.

43. The snake is named śvasa-viṣa, "poison-breath" (E s.v.).

44. "Hatred" (khong-khro-ba, pratigha) has previously been translated by "resentment" or "annoyance". This passage, comparing it to a concealed serpent, confirms the sense of the Tibetan: "inner anger/hatred".

45. "Three trainings" (bslab-pa, śikṣā): morality, meditation and wisdom.

46. "Baked" (yongs-su gdungs, paridāgha): from a prakṛtic term for the hot season (E s.v.).

47. From the translation of the Laṅka: "Because of the influence of habit-energy (vāsanā) that has been accumulating variously by false reasoning (vikalpa) since beginningless time, what here goes under the name of Ālayavijñāna is accompanied by the seven Vijñānas which give birth to a state known as the abode of ignorance (p. 190). And further, "Mahāmati, when it is understood that

the objective world is nothing but what is seen of the Mind itself, the habit-energy of false speculations and erroneous di riminations which have been going on since beginningless time is removed, and there is a revulsion (or turning-back) at the basis of discrimination--this is emancipation, Mahāmati, and not annihilation" (ibid. p. 202).

49. "Frequented road in that direction" (de-lta-bu'i phyogs-kyi rgyun-lam). "In that direction", or "with such alternatives".

50. The "three aspects" are canonical texts (lung, āgama), practice of the path (rtogs-pa, adhigama)--especially of the three trainings--and the highest level of truth (don-dam, paramārtha). The middle term is generally translated "comprehension", but it refers more to the process than to the end; the Tibetan is an affirmative form of "preoccupation" (rtog-pa).

51. Vehicles of *śrāvaka*, *pratyekabuddha* and bodhisattva (n. 5 above).

52. Or, "in other situations"; or, "with regard to others". The author now turns from his inability to help others, to his inability to accept help from them and, specifically, from the Buddha.

53. Or, "sharing with them" (bhāgayati).

54. These two images are found in BCA 6.36. For these and others see VM XVII.63, illustrating the dependence of *saṃskāra* upon *ajñāna*.

55. Variant: "from one's own *karma*".

56. "Miraculous transformation" (rnam-par 'phrul-pa, vikurvaṇa). The innate awareness of impermanence, etc. has been transformed by confusion into unawareness (mi-shes-pa, an-ājñāta).

57. Or, "Patience has other blessed qualities".

58. The karmic results of all virtue--giving, morality and pa-

tience--are physical beauty, power and influence in this and successive lifetimes. See Lin Li-Kouang, L'Aide-Mémoire de la Vraie Loie (a study of the Saddharmasmṛtyupasthāna sutra) Paris 1946, pp. 246ff.

59. Or "adventitiously" (glo-bur-du; cf. comm. to 33d below).

60. "Breaking moral discipline" (tshul-khrims 'chal-ba, duḥśīla). The Tibetan gives a sense not of mere "immorality", but of demoralization.

61. The "conceit" of ordinary qualities, "greater conceit" (che-ba'i nga-rgyal, mahāmāna) at greater qualities. The latter is not found as one of the seven types of conceit (n.22 above).

62. "Latent tendencies" (anuśaya) are defilement as potentiality, "ensnarement" (kun-nas dkris-pa, paryavasthāna) defilement as manifest in thought and conduct.

63. "Memory" (dran-pa, smṛti) or "mindfulness".

64. The verse has "pretense" (g.yo, śathya) and "delusion" (sgyu, māya): the commentary has "dishonesty" (g.yo-sgyu, śaṭha). The former two are counted among the upakleśas (MHV 1967-68); they refer to dishonesty by pretension to qualities, and dishonesty by concealing of shortcoming (Geshe Dhargyey).

65. "The lower range of Māra" would indicate the lower levels of the realm of sense desires: hellish, ghostly and animal rebirths.

In the practice of the sixth perfection, dhyāna, one may work at developing calm or insight (=wisdom, prajña). Here begins a set of verses contrasting the two approaches.

66. The "five sensual objects" ('dod pa'i yul, kāma-viṣaya): desireable objects of the five externally oriented senses. "Attraction towards them": kama-abhiṣvaṅga; cf. C s.v.

67. "Natural detachment from dharmas that comes of wisdom"

(shes-rab kyis chos rnams rang bzhin gyis dben-pa, dharma-prakṛti-viviktatva prajñayā): The understanding that all dharmas are isolated (empty of svabhāva) by their very nature, "because they are empty of any basis for visualization" (sarvopalambha-śūnyatvāt); cf. C s.v. viviktatva.

68. "Acceptance-rejection" (cf their usage in comment to 43a below) refers to intellectual judgment. On excitedness vs. laxity, cf. VM IV.45-73.

69. "Wisdom...." (sva-sāmānya-dharmalakṣaṇa-yathābhūta-vyavacāraṇā iti prajñā). The Tibetan translator prefers spyod-pa to the more usual dpyod-pa in rendering vyavacāraṇa so as to relate it to "coursing" (spyod-pa, caramāṇa). "Objects of 'mind'" as opposed to those of prajñā.

70. "Placing a yoke" (zung-du 'jug-pa, yuganaddha). The VM, describing the results of concentration, says: "And lastly, when equanimity [calm] was thus intensified, the states called concentration and understanding produced there occurred coupled together (yuganaddha) without either one exceeding the other" (4.117).

71. The flame is wisdom, the windshield concentration.

72. "Mental stability" (sems gnas-pa), or, in other texts, "station of consciousness" (vijñāna-sthiti, rnam-par shes-pa gnas-pa). The former term is used for the latter concept by the Bodhisattva-bhūmi (O 5583, P Zhi 123a; and commentary Ri 237a-b. Nine stations of śamatha, four of vipaśyanā are referred to by the latter. On parallel listings see VM Ch. 7, n. 13; AK index s.v. vijñānasthiti.

73. On the four stages of meditative trance see VM Ch. 4.

74. "Creator" (byed-pa-po, kāraka). The gods have an extensive, not limited fruition of good karma,-but karma, not God, is creator of the world.

75. "Yoga" (rnal-'byor, yoga). A term for meditative practice subsequent to the yuganaddha of calm and insight (Sgra p. 92; cf. 50b below).

76. The basic doctrines of the śravakas. The five skandhas are empty of "I" and "mine" (the skandha of consciousness being the basis for the view of "I", the other four for the view of "mine"); and realizing this through the four noble Truths.

77. "Adamantine concentration" (rdo-rje lta'bu'i ting-nge-'dzin, vajropama-samādhi): the highest stage of meditation and peak of existence (bhavāgra), from which flows the jñāna that leads to liberation. Cf. Sgam-po-pa, Jewel Ornament of Liberation, tr. H.V. Guenther (Berkeley: Shambhala, 1971), pp. 251-52, 257ff.

78. "Nirvāṇa 'without remainder'" (lhag-ma med-pa'i mya-ngan-'das, nirupadhiśeṣa-nirvaṇa). To the śrāvakas, this is like the extinction of a flame, but in the Mahāyāna it is not really the end (R pp. 193, 211).

79. "Thought of awakening" (byang-chub kyi sems, bodhicitta): the awakened mind, progress towards that goal, and the initial intention of reaching it (the latter two sometimes distinguished as byang-chub-tu sems, as at 44d below).

80. "Derangement by suffering": technically, "derangement caused by the sensation [of suffering]" (vedanā-bhina, MHV 9245). "Three sorts of suffering": cf. n. 29 above. "Four manners of birth": from womb, egg, warmth and moisture, and by miracle (this last that of the gods; cf. Das 105b).

81. "Resolving and setting forth": two aspects of bodhicitta (praṇidhi-citta, prasthāna-citta). See Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature (repr. Delhi: Motilal, 1970), p. 62.

82. "Mystic intuition constituting the knowledge of all modes"

(rnam-pa thams-cad mkhyen-pa'i ye-shes, sarvākara-jña-jñāna). According to the Abhisamayālaṃkāra (after R, p. 128), "knowledge in all modes" is "revealed by the progressive discovery (adhigama) of factors that occasion the obtainment of Buddhahood." Jñāna is a synonym for the perfection of prajñā; it is the result, prajñā the process.

83. "Perceived and perceiver" (gzung-ba dang 'dzin-pa, grāhya-grāhaka). The objective-subjective poles of conceptual consciousness. "Undiffused" (spros-pa med-pa, nisprapañca).

84. Twelve forms of "differentiation" are discussed in the Laṅka (tr. "discrimination", pp. 110ff), of which this is the last: differentiation of bondage and emancipation.

85. Arjuna: the great archer of the (Mahā)bharata.

86. Cittamātra theory of the Laṅka; this quote again from the Lavana-nadī?

87. Support and supported (rten dang brten-pa, āśraya-āśritya). Referring to mind as "support" (and outer objects as supported) suggests the doctrine of ālayavijñāna.

88. Or, "the method of the sūtras".

89. Variant: "Even continuing to cultivate, he is unable to dispel differentiation."

90. A variation of this dream image is bound at BCA 2.35. On dreams caused by differentiation see Laṅka, tr. p. 83, v.149.

91. "Lord of all dharmas" (chos thams-cad la mnga'-brnyes-pa, sarvadharma-adhipati). More specifically, "lord of unquestionable gnosis of all dharmas" (sarvadharma-niḥsaṃśaya-jñāna, MHV 362); cf. (sarvadharma-aiśvarya-adhipati-vaśavartitā): "control, sovereignty, and overlordship over all dharmas".

92. "Misrepresentation" (yang-dag-pa ma-yin-pa'i kun-tu rtog-pa,

abhūtaparikalpa). Second of the three svabhāvas of the Cittamātra school. The Tibetan is not an exact translation of the Sanskrit, which has the sense of "the fabrication of what does not really exist". Vasubandhu defines the term as "differentiation of objective-subjective, the duality of perceiver and perceived" (abhūtaparikalpo grāhyagrāhaka-vikalpaḥ/ dvayaṃ grāhyaṃ grāhakaṃ)--Madhyāntavibhāga-bhāṣya to I.1 (cf R p. 323, with the comment of Sthiramati summarized afterward).

93. The four māras: kleśa-māra, skandha-māra, mṛtyu-māra and devaputra-māra. The last is in question at n. 35 above; see Wayman, op. cit., on the four. Five distinguishing qualities of the gods are given AK Ch. 3, p. 137 n. Added to these would be their long life?

94. "Responsible for their own actions" (las bdag-gir bya-ba, karma-svaka): a common sentiment in Buddhist kāvya, cf. Saundarananda XVI.17.

95. "Path of action" (spyod-lam, īryā-patha): contaminated food and physical contact.

96. Variant: "falling off".

97. Modern cures for leprosy must also be taken from the beginning stages of the disease, and for the length of one's life.

98. The Buddhists agree universally that saṃsāra has no beginning, for such would imply a single cause or creator. Whether it has an end, though, is bound to the question of whether all beings will atain nirvāṇa. If not all will do so, the Buddha's power of salvation must be limited; if all will, then his power likewise has an end. See R. pp. 205-206, 223ff, 231.

99. "Substance" (dngos-po, dravyatā) would seem to pun on "sap" (dravata).

100. "Mental gateway" (yid-kyi sgo, mano-dvāra): as distinguished from the "gateways" of body and speech; the three doorways of karmic outflow.

101. "Philosopher's stone" (gser-sgyur-rtsi; rasāyana, dhātuvāda): literally, "gold-transmuting potion". Śāntideva adopts this metaphor for bodhicitta, and Prajñākaramati in his comment refers to a potion called hāṭaka-prabhāsa that changes a thousand times its weight of iron into gold. In Śāntideva's image this previous human body will be transmuted, by awakening, into the (sambhoga-) kāya of the Buddha (BCA 1.10, French tr. vol. 9, p. 11 n.1). In Yogacārā terminology there is effected a transmutation ("conversion", parāvṛtti) of the ālaya from kḷiṣṭa to viśuddhi (Laṅka tr., introd. pp. xvii ff; R sv. paravṛtti etc.).

102. "Generation of the intention" (sems-bskyed-pa, cittotpāda). The initial resolution to attain awakening.

103. Variant: "tried".

104. "Mundane and supramundane qualities": Awakening as the endeavor, and as supreme wisdom.

105. "Inherently logical" (rang-bzhin gyi gtan-tshigs, svabhāvahetu). By cittotpāda one joins the family (gotra) of the Buddha; this gotra becomes a natural cause of awakening, for it is full of good qualities by its very nature (cf. R, esp. pp. 89-90). At this point of the Praise he begins again from faith, this time conjoined with bodhicitta.

On svabhāva-hetu (opp. to kārya-hetu) see Th. Stcherbatsky, Buddhist Logic, vol 2 (repr. New York: Dover, 1962), p. 70 n.2, 122 n.3, 127 n.1 etc. (index s.v.); and Ernst Steinkellner, "On the interpretation of the svabhāvahetuḥ", WZKS 1974, esp. pp. 123-24.

106. Variant" "If that relevance capable of eliminating the

defilements [that is, happiness] does not exist, there ensues defeat by the defilements."

107. A series of allusions to the stages of practive being traversed. "Meditation instructions" (bsam-pa'i man-ngag, dhyānopadeśa) refers to all three stages of learning: hearing (śravaṇa), contemplation (cintā) and development (bhāvanā). "Path of application" (prayoga-mārga) is the second of five stages common to all the schools. "Devotion" (adhimukti) alludes to the preparatory stage of the bodhisattva in particular, including "application" and its predecessor, "accumulation" (sambhāra). "Discerning" indicates the third, the darśana-mārga. The "stage of coursing in devotion" (adhimukti-caryā-bhūmi) is defined thus: "During one Countless Age the bodhisattva develops an inclination (adhimukti towards the Dharmadhātu. Because he as yet does not see suchness (tathatā), he is 'coursing in devotion'" (Sgra p. 44). "Discerning the principle", the author has left this stage behind.

108. "Developing the path": referring to the fourth stage, the bhāvanā-mārga. In the Mahāyāna, the fifth stage is Buddhahood.

109. The three wisdoms are produced by the three stages of learning, see n. 107 above.

110. "Attitude" (sems, citta). This usage of bsam-pa (predisposition, āśaya) is not to be confused with bsam-pa for dhyāna and contemplation (cintā) in this same passage.

111. "Subtle extensions" (phra-rgyas-rnams) is the Sarvāstivāda conception of anuśaya. The Sgra says (p. 116): "When applied to abhidharma texts, it (anuśaya) abides pervading the mental continuum of a living being until the noble gnosis has been attained, but is hard to examine; it is subtle, and in conjunction with images, causes the spread or extension of defilement. It is a term for an

ocean bird, a shark that reaches at shadows flying by in the sky. In the Sautrāntika view, anuśaya is found latent as a mode of vāsanā [bag-chags, "impressions"], before the defilements have become manifest."

112. The eighteen "elements" (khams, dhātu) that constitute a living being; also the elemental organism as a mode of manifest defilement. Sgra says (p. 117): khams dang rigs sam 'byung khungs kun la yang bya mod kyi sngon grags pa bzhin du khams zhe btags. Dhātu is an older term for gotra, "class"; it refers to one's "spiritual genus" (R p. 468).

113. "Signs.... and proportions" (mtshan, dpe-byad; lakṣaṇa, anuvyañjana). Listed MHV 235ff, 268ff. These are, strictly speaking, marks of the sambhoga-kāya. On "possession of the topknot" (uṣṇīṣa-siraskatā) see E s.v.

114. The Jambu is a river with golden sands that flows from the fruit of the Jambu tree on top of Mount Sumeru. Cf. reference at VM I, n. 37; L. Hurvitz, Scripture of the Lotus Blossom of the Fine Dharma (New York: Columbia, 1976), p.252 n.

115. "Faculty of life" (srong-gi dbang-po, jīvitendriya). One of twenty-two human faculties of the AK system (Ch. 2).

116. "He is the very reality of Dharma" (chos-kyi ngo-bo ñyid yin-pa, dharma-svabhāvāsti). Added to the direct perception of the Buddha's body and boice in the previous verse, is awareness of his mind, the corpus of subtle Dharma, the absolute reality of things. The absolute is indemonstrable (bstan-pa med-pa, anidarsana) because definition implies distinction (viśeṣa) and characteristic (lakṣaṇa). So the Dharmabody is beyond description (avācya, etc. R pp. 381ff).

117. That is to say, the compound is a karmadhāraya.

The sun is a common metaphor for Dharma, which illumines the purities of dharmas (R p. 316). But as the next line will indicate, the Dharmabody is seen only by bodhisattvas with at least partially purified faculties. The śrāvakas, pratyekabuddhas and other ordinary persons have at best the sphere of nirvāṇa (nirvāṇa-dhātu) as their object, not that of pure Dharma (see R p. 378, and v. 36 above). The difference is that the śrāvakas etc. base themselves on the Dharmabody as reality, as permanent and so forth. The positive reality of the Dharmabody is a doctrine of the third and highest cycle of sūtras (R pp. 313-18, 381).

"'Sphere of Dharma' intuition" (chos kyi dbyings kyi ye-shes, dharmadhātu-jñāna) refers to the first of five jñānas associated with the Buddha, called "purified sphere of Dharma" (dharmadhātu-pariśuddha). Dhātu has two sense: (immutable) element (translated dbyings for unconditioned elements, khams for conditioned) and "center" or "sphere". (A realm of the world is khams.) Sgra defines this jñāna thus:

> Acting as the cause or element [dbyings] for the birth and emergence of noble dharmas such as power and courage, we have "[immutable] element of Dharma". The cloud-like obscurations of adventitious defilement and the knowable, to suchness have been clarified or purged. On the model of "purified sphere of [empty] space", we have "purified sphere of Dharma" (17-18).

Under dharmakāya, Sgra (pp. 19-20) calls Dharmabody "the purification of the sphere of Dharma, with mirror-like intuition as its essential nature".

119. First reference to the bodhisattva stages (sa, bhūmi).

"Not shared" (thun-mong ma-yin-pa, asādhāraṇa) is more literal than "extraordinary". On the Buddha as absolute reality see R pp. 347ff.

120. "High mind" (thugs-mchog) is of course bodhicitta. "Non-dual mystic intuition" (gnyis-su med-pa'i ye shes, advaya-jñāna) is nonconceptual understanding of the ultimate equality of all things. Dignāga defines perfect wisdom as "nondual intuition,- the Tathāgata" (prajñāpāramitā jñānam advayaṃ sā prajñāpāramitā)--cited R p. 432.

121. "Wonderworking powers and miracles" (rdzu-'phrul dang cho-'phrul, rddhi-prātihārya). The former is sometimes a form of the latter, and encompasses multiple emanations and so forth. The other two prātihārya are mindreading (ādeśanā) and admonition (anuśāsana) "effecting destruction of someone's vice", sometimes understood as miraculous Dharma instruction (dharma-anu~). See MHV 231-24, E s.v. prātihārya.

122. The autumn moon appears bright and clear after the monsoon has cleared the air of dust.

Part 2

The Bodhisattva Vow

4 The Vimśaka and Commentary: Introductory Essay

Morality, in Buddhist practice, holds first place among the three parts of religious endeavor: morality, meditation and wisdom (śīla, samādhi, prajñā). The last of this triad, representing the study an understanding of doctrine to the point of discovering the true nature of reality, is said to be based upon the mental stability and insight gained through meditation. Meditative concentration, in its turn, is dependent upon the stability of physical, verbal and mental activities that is gained through a moral and virtuous life. Morality alone--without meditation and wisdom--creates merit (puṇya) that results in a higher state of rebirth (svarga). In earlier Buddhism, considered by the texts being studied in this essay as primitive Buddhism, called the "vehicle of the auditors" (śrāvakayāna) or, less precisely, as the "lesser vehicle" (hīnayāna), such is the goal of the laity: by meritorious conduct to plant "wholesome roots" (kuśala-mūla) that will bear fruit in a good state of rebirth.[1] In that provisional vehicle, morality is understood to consist of a formal renunciation (virati) of sinful action by the taking of a vow (saṁvara). The opposite, conceived as "indiscipline" (asaṁvara), is defined as habitual wrong action, as for example earning one's livelihood as a butcher.[2] Morality entails activity (karma) not motivated by any defilement--as, for example, desire-attachment, aversion or ignorance.

The crucial terms of the discussion thus far, "morality" and "vow", are defined thus in the glossary of the early Tibetan translators (the Sgra-sbyor bam-po gnyis-pa, pp. 128-29): "Śīla is participation in right conduct and the guarding of firm morality--hence it is to be taken as a term for rejection of the

unvirtuous. Alternatively, it may be derived from śītalatva [MW: "coolness"] which is a term for the appeasement and cooling of burning defilement. In substance, it is a term for that which is characterized in terms of not conducting oneself unvirtuously, and of keeping the rules (khrims)--hence, [the translation] 'moral code' (tshul-khrims).

"Saṁvara is not doing what is unvirtuous by body, speech or mind. Being a term also for binding (sdom) and guarding, it is called 'vow' (sdom-pa)."

In the process of making a vow, the verbal act of renunciation creates a mental substance (rūpa) that is considered "noncommunication" (avijñapti), for it is action (karma) whose effect continues while adhering concealed in the mind.[3] The laity renounce, with a vow, ten unvirtuous courses of action (akuśala-karmapatha). They renounce three of body: taking life (that is to say, murder), taking what has not been [freely] given (that is to say, stealing), and sexual misconduct (adultery and so forth). They renounce four of speech: lying, harsh words, slander and idle talk. They renounce three of mind: covetousness, ill will and false views. Morality consists in abstaining from these ten, while engaging in their positive counterparts--for example, the gift and protection of life in place of murder.[4]

The discipline of the laity is considered a "natural" morality, and its transgression is termed "improbity by nature" (prakṛti-sāvadya). The discipline of the monastic, by contrast, includes rules of training that are "improbity by prescript" (pratikṣepaṇa-sāvadya, bcas-pa'i kha-na ma-tho-ba)[5]--restrictions, for example, as to diet and dress and, most importantly, the injunction to sexual continence, that are deemed necessary not because they are

moral by nature, but by virtue of special legislation by the Buddha.[6] Such "artificial" morality is promulgated for two reasons: the life of the monk or nun must be circumscribed by a more disiplined regularity than that of the layman or woman because the role of the monastic is to study and meditate to a more intensive degree, and, further, by their dress and demeanor the monastics are public representatives of the faith.

The Greater Vehicle (Mahāyāna) texts with which we are dealing refer to all such morality--lay and monastic, natural and legislated--as prātimokṣa. They do not go so far as to replace it with a higher code; rather, prātimokṣa is incorporated, as for example in the chapter on śīla of the Bodhisattva-bhūmi (abbrev. Bbh), into the morality of the Greater Vehicle as the first of three aspects of bodhisattva morality: the morality of the vow (saṁvara-śīla). Beyond this, the morality of abstention, are two sorts of engagement: the morality of collecting virtuous dharmas (kuśaladharma-saṁgraha) and the morality of working the welfare of sentient beings (sattvārtha-kriyā).

These three constitute the morality that is taken on with the bodhisattva vow. They have been variously defined and compared in Indo-Tibetan tradition.[7] Ratnākaraśānti (eleventh century), for example, while commenting upon the preconditions for receiving the bs. vow (as according to the Bbh)--that the candidate for the vow be "firm in the generation of the thought, and firm in the obligation" (Ch. 5, section 1.12 below)--says: "'The thought' [of awakening] refers to his possession of the resolve (praṇidhi). 'Firm in the obligation' refers to his possession of the vow of setting forth (prasthāna). How is he to be firm in the resolve? With the morality of the vow, comes the elimination of all un-

virtuous dharmas. With working the welfare of sentient beings, comes forbearance (kṣānti) toward all misdeeds."[8]

The Ratnakūṭa collection of sūtras is identified as the scriptural source for this three-fold division of bodhisattva morality (prasthāna-citta).[9] In Indian sūtra-collection describes it thus: "'Morality of the vow' effects the establishment of the bodhisattva thought. 'Morality of collecting virtuous dharmas' effects the fulfillment of the dharmas of Buddhahood. 'Morality of working the welfare of sentient beings' effects the spiritual maturation of sentient beings."[10] Lo-chen Dharmaśrī of Smin-grol-ling (1654-1717) asserts that the three are the same in essence, differing only in function. Their order, he says, is based upon the welfare of oneself versus that of others--the first two aspects of morality being related to one's own spiritual development, the last to assisting the developing of others.[11] Grags-pa rgyal-mtshan (1147-1216) notes that in cases of contradiction, each of the latter two should be taken to supersede the previous.[12] For the bodhisattva, the welfare of others is paramount. The Ratnagotravibhāga (tr. Takasaki, p. 179) says:

> One who feeds moral conduct for his own sake,
> Apart from compassion on the living beings of bad conduct,
> And who is endowed with pure wealth of moral conduct
> only for his own nourishment,
> Such a saint is never called a man of pure conduct.
>
> One who, having aroused the highest compassion toward
> others
> And having accepted the moral conduct,
> Renders services for others' livelihood like fire, wind,

water and earth,

Such a one is a [real] moral man, and others are of sham morality.

"Morality of the vow" is referred to by the Rnying-ma-pa Dharmaśrī as a vow against misbehavior (nyes-spyod sdom-pa).[13] The tradition of the bodhisattva vow that stems from Asaṅga(in the Bbh) and Candragomin is said by the commentators to divide the training (śikṣā) to which the bodhisattva is obligated by it into two categories, corresponding to the two stages of the thought of awakening (bodhicitta): the resolution thought (praṇidhi-citta, smon-sems) and the thought that is setting forth (prasthāna-citta, 'jug-sems). The "resolution thought" entails general training: to foreswear evermore the intellectual abandonment of sentient beings and to be ever mindful of their welfare, to gather the equipment of merit and gnosis that will result in Buddhahood, to increase bodhicitta by the practice of meditation, love, compassion and the like, and to reject the four dark dharmas while cultivating the four bright dharmas described in the Kāśyapaparivarta to enable the bodhisattva to remember his vow after he dies and is reborn.[14] The "thought of setting forth" entails specific training. In Dharmaśrī's interpretation of the Bbh, the first set of specific trainings is the prātimokṣa. The monk, for example, who becomes a bodhisattva is expected to avoid the four defeats as entailed by his monastic vow, and to avoid the set of minor monastic transgressions, as part of his bodhisattva vow. Transgressions that are such only by legislation, however, do not function as bodhisattva downfalls.[15] Nor does the prātimokṣa of the monastic auditor necessarily hold for the householder bodhisattva. Specific to the bodhisattva vow in its as-

pect of "setting forth" are the four root downfalls of the Bbh system (Viṁśaka vv. 6-7), the transgressions that are referred to as being "like defeats" (pham-'dra) because they are analagous in gravity to the four prātimokṣa defeats. Beyond these is found the class of misdeeds (most often numbered at forty-six), as spelled out in the Viṁśaka (vv. 9-20b), classified as contradictions to collecting virtuous dharmas and to working the welfare of sentient beings.[16]

The morality of collecting virtuous dharmas obtains limitless virtue through the practice of the six perfections in association with four "special dharmas": (1) practicing each perfection divorced from factors in disharmony with it, (2) being motivated by nondiscursive wisdom that envisions no assistance, assistor or assisted, (3) fulfilling the needs of others, and (4) seeing to their spiritual development and eventual awakening (Dharmaśrī 309.5-310.1=Mnga'-ris v. 114c, p. 10a.5). The morality of working the welfare of sentient beings refers to accomplishing the aims of others with skill in means, even if it involves relinquishment of one's own spiritual welfare--in other words, the first two aspects of morality are to be given up when they conflict with the third. Examples cited to establish this point are the ship's captain named Great Compassionate One, who kills one bandit to save the lives of five hundred merchants under his protection, and the brahmin youth Jyotis, who sacrifices his celibate eremetic life to gratify a woman.[17] The last aspect of morality refers, however, in its most significant guise, to the conversion and guidance of others. The bodhisattva attracts followers by his generosity; he preaches to them, guiding them to believe in the Dharma; he helps them to progress through the stages of

the nine vehicles (of the Rdzogs-chen system) to Buddhahood.[18]

* * *

To what extent is prātimokṣa the basis for the bodhisattva vow? The question looms large in the works of later Indian, and of Tibetan writers. Although the sūtras, and the Bbh itself seek to contrast the bodhisattva with the monastic auditor and to set him apart, later scholarship has different aims: to harmonize the three vows--prātimokṣa, bodhisattva and Vajrayāna--for example, to uphold the monastic ideal or to apologize for the sometimes unconventional behavior of the tantric yogī, explaining it as an affirmation of bodhisattva, if not of monastic, principles.[19]

The Bodhisattva-bhūmi (fourth century) and the Viṁśaka commentary of Śāntarakṣita (eighth century) that follows the Bbh almost verbatim, clearly state that the candidate for reception of the bs. vow has not only made the resolve (praṇidhāna) for bodhi; he is also "either lay or monastic" (Ch. 5, sect. 1.11 below). This statement is generally taken to be not merely descriptive (i.e., the bodhisattva may be any Buddhist, householder or monastic), but prescriptive: he must already hold the pm. vow in its lay or monastic form. Nevertheless, as Grags-pa rgyal-mtshan points out, a distinction may be made between the prātimokṣa as a hypothetical basis for receiving the bodhisattva vow, and as basis for maintaining it. The latter hypothesis, at e least, is impossible according to the Bbh, for there are situations in which the bodhisattva, acting out of compassion and out of mindfulness of higher goals, will carry out the seven unvirtuous courses of action having to do with body and speech (s.v. Viṁśaka 11c below)--for example, killing one person to save many, in violation of the unqualified pm. injunction against the taking

of life.

Śāntarakṣita goes even further in pointing out the inherently self-centered nature of the monastic code: By refusing to accept material objects beyond his personal needs, for example, the monk cannot be of assistance in the redistribution of wealth, and so, "By maintaining both vows," he says, "one should be understood to have relinquished the welfare of others, and to be intent on one's own" (Ch. 5, sect. 3.231.211 & n. 66 below). Therefore the pm. cannot be said to be a basis for the maintenance of the bs. vow.

Mnga'-ris paṇ-chen (1487-1542) interprets the Bbh to mean that the pm. is not required for the creation of the resōlution thought, but that it is prerequisite to undertaking the bs. vow proper, for this is the setting forth. (Dharmaśrī comments: Pm. is prerequisite when it--the vow of setting forth ['jug-sdom]--has never been taken before.) Both commentators to the <u>Sdom-gsum</u> of Mnga'-ris cite verse 20 of the <u>Bodhipatha-pradīpa</u> (the <u>Lam-sgron</u>) of Atīśa (982-1054), which states categorically that only a member of the seven prātimokṣa classes may undertake the bodhisattva vow.[20] Dharmaśrī explains that the bodhisattva's "morality of the vow" corresponds, in the Bbh system, to the morality of the seven pm. classes. Beyond this, says Dharmaśrī, the bodhisattva, having created the thought of awakening (both "resolution" and "setting forth"), comes to possess the morality of having bound himself with a vow against his own misdeeds, and whether or not he has previously been a member of one of the seven classes, the portion of the bodhisattva vow that is "prātimokṣa" prevents him from harming others, whereas the portion of the vow that is "bodhi-sattva" rejects misdeeds to accomplish others' welfare. Never-

theless, the bodhisattva may appear to violate his own vows, in order to help others, in order to carry out the morality of working the welfare of sentient beings (317.2-6).

The prātimokṣa is implicitly held by Mnga'-ris and his commentators to be a basis for the maintenance of bodhisattva (and tantric) vows. In the last section of the Sdom-gsum, "How to practice all three vows together," Dharmaśrī cited Klong-chen rab-'byams-pa (1308-1364) to demonstrate how the three vows should intertwine: "Not transgressing the three vows--prātimokṣa, bodhisattva and vidyādhara--bind your own self (rgyud), and let whatever you accomplish for the benefit of others be transformed into the path of purified appearance."[21] The three vows, despite differences of attitude and ceremonial (Dharmaśrī 561.6-562.6), are essentially the same. The paths appear to differ, but their goal is the same: the stopping of defilement (562.6-571.5). Prātimokṣa morality is transcended by the other two vows, but they retain its essence: non-injury of others. The complicated question of tantric sexual yoga versus prātimokṣa celibacy must be dealt with,[22] but the three vows, in sum, comprehend the whole of the Buddha's teaching and are practiced at different stages of the same candidate's career. Prātimokṣa is the basis; the bodhisattva vow is a limb of tantric vows; and tantra is needed to attain the highest goal.[23]

Grags-parrgyal-mtshan asks if it is necessary, in order to receive the bs. vow, to be a member of one of the seven pm. classes (2b.6-4a.1). "Some say that it [the pm. vow] is a basis for both the acquisition and the maintenance [of the bs. vow]. / Some say that it is a basis for the acquisition, but not for the maintenance." Grags-pa does not say so, but the latter view

is that of Asaṅga as understood by Śāntarakṣita, and the former is the view upheld by Atīśa in verse 20 of the Lam-sgron, citing as authority, in his auto-commentary, the Viṁśaka commentary of Bodhibhadra. Atīśa further maintains that the vow of the monk is best (v. 21). Only someone who keeps his pm. vow is a fit vessel for the bs. vow--in fact, the former is part of the latter. Atīśa argues that there can be no bodhisattva who has not renounced killing and the like, for these are "root downfalls" (rtsa-ba'i ltung-ba, mūlāpatti) for the bs. vow as well as for the pm. Nevertheless, in any particular instance the candidate may take the bs. vow first, in which case he is considered to have practiced it in previous lifetimes and therefore to be naturally moral. Furthermore, he says, "In the Great Mādhyamika (dbu-ma chen-po) system of the Mahāyāna there is no one who is not a vessel for the Mahāyāna, for all possess the tathāgatagarbha. The sūtras nonetheless speak in terms of different families of disciple, and the pm., because it is so rare (existing only in an age when a nirmāṇa-kāya comes into the world), and being the chief cause of a higher rebirth.... and because the existence of the Buddha's dispensation depends upon it (i.e., upon the continued existence of the monastic community), is taught to be primary."

According to Grags-pa, neither view is well founded: the pm. is neither a basis for the acquisition of the bs. vow, nor a basis for its maintenance. If it were a basis for the acquisition, then only human beings in certain fortunate circumstances could obtain the bs. vow, whereas it is known from tales in the sūtras that devaputra and others, even the evil Māra, who are not proper vessels for the pm. vow, may produce bodhicitta. Nor can the pm. be a basis for maintaining the bs. vow, for the pm. is

relinquished upon dying and being reborn, whereas this is not so for the bs. vow--it persists by nature until all sentient beings have entered nirvāṇa. Furthermore, even the monastic bodhisattva may pursue the seven unwholesome courses of action that involve body and speech, for the sake of others, without dissipating his bodhisattva vow.[24] In this circumstance, having violated the pm. in order to uphold the bs. vow, he has the appearance of downfall, but no real transgression has been committed. Grags-pa cites the *Vajra-śikhara (-mahāguhya-yogatantra*, O 113): "To maintain all three vows/ Is taught to be cleansing [by means of the pm.] first."

An objection is raised: The implication of this citation, that one person may simultaneously possess prātimokṣa, bodhisattva and vidyādhara vows, contradicts [your thesis that the pm. is not a basis for the bs. vow]. Rejoinder: The sense of the cited passage is this: To generalize, the essential nature of "prātimokṣa" is to divert one from activities that cause harm to others. Beyond that, one has the desire and the setting forth for others' benefit--the bodhisattva vow. The vidyādhara is a holding of the *vidyā* [an etymological definition]. There are two sorts of pm.: that of the auditor and that of the bodhisattva. That of the bodhisattva is a suitable basis for acquiring and maintaining the [bs.] vow, but the former is not. The *Vajraśikhara* is referring to the bodhisattva prātimokṣa.

Question: Is there some other ceremony for taking the pm. of the bodhisattva, or is it the same as the ceremony for taking the pm. [of the auditor]? Response: If one has previously obtained the pm., then at the same time that one generates the bs. resolve, one obtains the pm. of the bodhisattva. [That is to say, the bs. pm. is ordinary pm. plus the resolution thought.]

Sa-skya paṇḍita (1182-1251) elaborates the distinction made by his uncle, Grags-pa rgyal-mtshan, between the pm. of the auditor and that of the bodhisattva. The former is material, being born from body and speech; it is relinquished at death. The latter, born from mind, is non-material; it continues into the next rebirth.[25] He follows Grags-pa as well in identifying the bs. pm. as ordinary pm. plus the resolution thought (6a.1-3). The bs. vow supresedes pm. proscriptions--for example, a bhikṣu who is a bodhisattva may handle money for the sake of others without incurring any fault, although it constitutes a pm. defeat. The two systems of pm. are thus distinguished as aiming, respectively, at self-benefit and the benefit of others (6b.1-4).

Sa-paṇ further distinguishes the pm. of the auditor from that of the bodhisattva in terms of karma and effect. There are, he says, three types of action and result: good (leading to rebirth as a deva), bad (leading to rebirth in great suffering) and neither (indeterminate, being indifferent karma). There are four possibilities of result: good karma that leads to a good fruition, bad karma that leads to a bad, good that leads to a bad and bad that leads to a good. For example, killing one person for the safety of many is bad action leading to a good result. Good action leading to a bad end is exemplified by giving (dāna) in order to kill (6b.5-7b.3).[26] Some say that love, compassion and the like are by nature virtuous. This is not the definitive judgment: For the unwise, love and compassion may be the causes for a lower rebirth. Compassion is said to be virtuous only in consideration of the wise, who use it with skill in means (11a.2-4). To the wise, most of what is virtuous for the auditor is sinful for the bodhisattva, and vice versa. If the bodhisattva ge-

nerates the thought of the auditor [i.e., aims at arhatship], then even if he has compiled many aeons of practice, it is a grave bodhisattva sin.... When he relies upon the thought of others' benefit, even the four [bhikṣu] defeats are virtuous for him. Examples are cited from the Skill in Means sūtra in support of this position (17b.3018a.6).[27]

Tsong-kha-pa (1357-1419), great founder of the Dge-lugs-pa, in dealing with morality as basis for the bs. vow,[28] cites Jinaputra's commentary to the Bbh (O 5547) and "the commentary attributed to Samudramegha" (unidentified) to the effect that monastic morality is obtainable only in the human state or as a god in the Desire Realm (kāma-dhātu);[29] in the lower destinies (hell-being, preta and asura) and in the Realm of Form (rūpa-dhātu) there is no "other" from whom lay or monastic vows can be taken. Nevertheless, in lower and in divine states, as in the human realm, a natural acquisition (chos-nyid kyi thob-pa) of lay morality is possible (8a.8-b.2). Tsong continues (9a.7-12b.5): The bodhisattva's "morality of the vow", then, is roughly equivalent to the pm. vow and is based upon the seven pm. classes. (The eighth class, upavāsa, is too temporary to count.)[30]

Objection: May the bs. vow be held by any classes of bodhisattva outside of these seven? If so, this contradicts the Bbh, which specifies seven.[31] If not, then upon dying and being reborn the pm. vow would be lost and the bodhisattva would no longer possess "morality of the vow" as part of his bs. vow. And if not, then a deva, who cannot hold the pm. vow, could not take the bs. vow and promise to train himself in all three aspects of bs. morality.

Response: If the possessor of the bs. vow is a monastic, his

[or her] "morality of the vow" is that of one of the five [monastic] pm. classes, and if he [or she] is a householder, "morality of the vow" is that of one of the two [lay] pm. classes. If a deva or devaputra, whose state is unsuitable as a basis for the pm., should possess the bs. vow, he in effect renounces the ten unwholesome, or the seven of body and speech, rejecting improbity by nature as do the seven pm. classes; in effect he possesses morality of the vow, but without having actually taken the pm. vow.

Tsong cites the Lam-sgron in making the point that morality of the vow consists of guarding against the ten unwholesome courses of action and also--when an actual monastic pm. is in effect--or guarding against improbity by prescript. From the Munimatālaṁkāra (O 5299) of Abhayākaragupta (ca 1084-1130)[32] he cites the definition of "morality of the vow" as the seven renunciations, with a motivation free from desire-attachment and aversion, and the possession of right view--hence, with these sets of seven and three, a total of ten wholesome courses of action. Bodhibhadra (tenth century) also states that the pm. is a necessary limb of the bs. vow, for without having renounced murder and so forth, one is no fit vessel for the bs. vow.[33]

Admittedly, continues Tsong, there are occasions upon which the seven of body and speech--murder and so forth--are permissible for the holder of the bs. vow, without his being in discord with the pm. vow. This is analogous to permission being given a sick monk to eat in the afternoon--there are exceptions, to be sure, but as a general rule, eating in the afternoon is not allowable for the monk, and when he takes monastic vows, he does so with the intention of keeping all the vinaya rules. The

bodhisattva likewise aims at keeping the pm. even at the risk of his life. Hence Atīśa says (Lam-sgron, v. 20) that only those who hold the pm. vow may take that of the bs. The raw beginner cannot take the bs. vow without having made the renunciation of [one of] the seven pm. classes. This is not to say, however, that he need formally hold a pm. ordination. Atīśa's statement is made in context of changing the subject to the [pm.] moral vow.[34]

On this point two theories have been inherited from India: that the pm. (1) is a necessary basis for creating and maintaining the bs. vow, and that it (2) implies a lesser vehicle path, constituting an obstacle to the bs. vow.

(1) Adherents of the former view say that each vehicle, greater and lesser, has a set of seven classes. So the bs. vow requires as its basis a generalized pm. class, the obligation of which is the renunciation of harming others--doing benefit and avoiding harm. Furthermore, the bodhisattva prātimokṣa is disdinguished from the śrāvaka prātimokṣa at four points: continuity from one lifetime to the next, regard for the thoughts of others, the possibility of healing the vow after a downfall, and an attitude of eagerness for others' welfare. In general, the two are distinguished by the fact that the pm. of the lesser vehicle contradicts the basis [of the bs. vow], while the pm. of the Greater Vehicle is the very training of the bs., and thus constitutes its own basis. "For the Ratnamegha declares, 'The prātimokṣa restrictions (bsdams-pa) and the bodhisattva trainings (bslab-pa) are different." And finally, the seven classes of the Greater Vehicle function as a vinaya in their reception, maintenance and so forth.

According to Tsong, this reasoning is incorrect. If the pm. were necessary as a basis for the creation of the bs. vow, devas would not be able to create it. If the pm. were necessary as a basis to maintain it, and therefore continued after death, we would find devas, animals and so forth who are bhikṣus. He cites the MMA (83a.6-b.3): Some say [the interlinear notes specify Bodhibhadra] that only those who maintain a pm. vow, be it that of layman, laywoman and so forth [the five monastic classes are also named] may take the bs. vow, and no others, for the bs. vow will be created in no others. This amounts to overqualifying (yongs-su khyad-pa) the Greater Vehicle. If the bs. vow could nōt be created in the absence of the pm. vow, the latter would be described, in the bodhisattva-piṭaka and associated texts, as its root. The purpose [in mentioning the pm. in context of the bs. vow, as in the Bbh] is to speak definitively, as for example one says, "I take refuge in the Three until awakening [has been achieved]. Therefore, continues Tsong, the Bbh, in addressing itsēlf to the bs. vow, mentions the seven pm. classes, but this is not meant to imply that reception of the vow is to be limited to members of the seven pm. classes. Rather, one should distinguish between (a) the actual pm. classes, and (b) the renunciation of improbity by nature that the bs. vow holds in common with these classes.

The bodhisattva's "morality of the vow" eliminates natural improbity, as does the pm. Nevertheless, it is not a matter of the pm. being produced while the bs. vow is being taken, so that it and the bs. vow function as "basis" and "based," as though the pm. were the root. For even if the candidate has not previously taken the pm. vow as a member of one of the seven classes, the

bs. vow can still be effectively produced in him. On the other hand, anyone who happens to be a suitable basis for the pm. [i.e., any human being who has the opportunity to take the pm. vow], should have taken it previously, whether as layperson or as monastic. Otherwise, he will transgress the order of the Jina's teaching. By analogy, one may take the bhikṣu vow although one is not already a novice, but one should first have become a novice.[35]

(2) Adherents to the view that the pm. is not a basis argue that if one fails to avoid the attitude of "my own welfare," the bs. vow will not be generated; therefore the pm. is an obstacle to its creation. Furthermore, if the possessor of the bs. vow produces the attitude of "my own welfare," that vow will fail; therefore the pm. is an obstacle to its maintenance.

Tsong replies: This argument makes the mistake of failing to distinguish the pm. vow from the lesser-vehicle attitude. In creating the bs. vow one must relinquish the lesser-vehicle attitude, but one need not relinquish the pm. vow. If someone in possession of the Greater Vehicle vow has produced the lesser-vehicle attitude, he will fail in the Greater Vehicle, but not relinquish the pm. For the pm. is common to both vehicles, and the inferior attitude is not properly a cause for relinquishing the pm. Furthermore, the possessor of the pm. vow who takes the higher vow becomes a basis for further achievement (phun-sum-tshogs-pa).

Tsong conludes the discussion by reaffirming the desirability of maintaining the pm. vow: "To reject the lower vow on the grounds of maintaining the higher, cutting the root of the Jina's dispensation (bstan-pa), is a great hailstorm to the crop of benefit

and happiness of the world" (9a.7-11b.5). He cites the Ārya-Trisaṁvara-deśanā sūtra (of the Ratnakūṭa, O 760.1), the Ārya-Subāhu-paripṛcchā tantra (O 428) and Jñānaśrīmitra[36] (O 4546, Śīla-saṁvara-samayāvirodha), to the effect that all bodhisattvas, even those who are mantrins or laity, should hold to the vinaya (excepting monastic details and ceremonies) and that, among pm. vows in general, most preferred are those of the fully ordained monk (11b.5-12b.5).

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The bodhisattva is distinguished from the auditor by his "creation of the thought" (cittotpāda), in which he generates the "thought of awakening" (bodhicitta). Bodhicitta is the central conception of the Greater Vehicle.[37] Ngag-dbang chos-grags (1572-1641), commenting upon the Sdom-gsum of Sa-paṇ, says: The terms bodhisattva vow, bodhisattva prātimokṣa vow, Mahāyāna cittotpāda, Mahāyāna prātimokṣa vow, and Mahāyāna path are all different manners of naming the same thing.[38] Nevertheless, he continues, the term bodhicitta, "thought of awakening," is used in two general senses: relative (saṁvṛta) bodhicitta, consisting of the resolution thought and the thought of setting forth (18a), and ultimate (pāramārthika) bodhicitta (18b), which is "characterized by non-conceptualizing gnosis bearing upon dharmas."[39]

Ultimate bodhicitta is not dealt with in these texts. Relative bodhicitta is ceremonially undertaken or obligated (samādāna, yang-dag-par blangs-pa, yi-dam) from another; it is conventional (sāṁketika), being dependent upon verbal communication: it is formed by the power of the spiritual adviser, by the cause [i.e., the gotra], by wholesome roots [planted in past lives], by study

and by cultivation of the virtuous.[40]

Conventional bodhicitta is undertaken as a vow, in a formal ceremony in which candidate and spiritual adviser participate. If a qualified bestower is not available, the candidate may take the vow by himself, visualizing the Buddhas and bodhisattvas and vowing himself before them. The Bbh explains the desirability of taking it from another: so that, if he should later break the vow, a sense of shame will be born.[41]

Grags-pa adds this note to his exposition of the ceremony: "Some might reason thus: 'Is the ceremony for undertaking the vow entirely necessary or not? If it is entirely necessary, [the objection is that] persons who have naturally produced the thought of awakening are taught, and can be observed, to have not need of it. If it is not entirely necessary, expositions of the ceremony are pointless.' [Response]: The matter stands thus: The necessity for exposition of the ceremony is to create the thought in those who have not yet created it. In addition, those who are naturally in possession of the thought of awakening will come to have a sense of shame and dread of blame--therefore the ceremony is expounded so that, although they have already created it, [the vow] will be made firm."

As to the need to take the vow from another: Dharmaśrī (266.4-5) contrasts the views of Śāntarakṣita and Bodhibhadra. The latter asserts that a lama (*bla-ma*, Skt *guru*) is unnecessary for the initial taking of the vow, but is needed when the vow must be retaken to deal with defeat; Śānta maintains that the lama is needed on both occasions.[42]

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Before turning to the ceremony for the bs. vow, it is neces-

sary to mention still another distinction that the Tibetan systematizers hold to be controversial. The Sa-skya-pas, from Sa-paṇ (see 27b.1-2) on, maintain that the Greater Vehicle contains two systems of cittotpāda--the Mādhyamika and the Cittamātra [or Yogācāra]--which differ in philosophic viewpoint, in ceremony, in downfall and healing and in rules of training. Go-ram-pa outlines the lineages and the texts that are considered authoritative for each of the two traditions. The Mādhyamika system stems from Mañjughoṣa and Nāgārjuna as original teacher-disciple, and then through Śāntideva and Puṇyaśrī to the Sa-skya hierarchs. Sa-paṇ, says this commentator to his Sdom-gsum, followed the BCA of Śāntideva in composing the ceremony for cittotpāda that is followed by his descendants.[43]

The Yogācāra system is dated from Maitreya and Asaṅga, then from Candragomin through Atīśa and the Bka'-gdams-pa Dge-ba'i bshes-gnyen (the "Kadampa Geshes"). The ceremony of Grags-pa rgyal-mtshan that is embedded in his commentary to the Viṁśaka follows that text and the Bbh. Authoritative sources for the study of the distinctions between the two schools, according to Go-ram-pa, are the cittotpāda of Sa-paṇ and the commentary to the BCA by Rin-chen dpal (fifteenth century).[44]

Go-ram-pa himself discusses the differences briefly. As to preparation [for the ceremony]: The Mādhyamika has the seven limbs [of religious service from the Bhadracaryā],[45] whereas the Yogācāra has only the first two. Furthermore, the Mādhyamika has no inquiry as to impediments (Ch. 5, sect. 1.15). As to the principal [portion of the ceremony]: The Mādhyamika presents the resolution and the setting forth (smon-'jug) in the same formula, repeated three times; the Yogācāra presents the resolution thought

first and then, after a study of the bodhisattva-piṭaka and the training (sect. 1.12), the production of the thought of setting forth, recited by the master with the disciple merely listening (sect. 1.2). Subsequently, the Mādhyamika candidate is made to meditate upon his own satisfaction and that of others; the Yogācāra has an announcement (sect. 1.31). Root downfalls: The Mādhyamika has fourteen, as accords with the Ākāśagarbha sūtra,[46] whereas the Yogācāra has four, as accords with the Saṁvara-viṁśaka (sect. 3.213). Manner of treatment: The Mādhyamika has confession as it appears in the Ākāśagarbha; the Yogācāra follows verse 8 of the Viṁśaka. Rules of training: The Mādhyamika follows the BCA; the Yogācāra follows the Viṁśaka with forty-two (sic) misdeeds (sect. 3.23).[47]

Go-ram-pa states in the Spyi-don (26b.3-4) that the seven limbs of Mādhyamika preparation are equivalent to the preparatory cleansing effected by having taken the pm. vow in the Yogācāra system. In the Rnam-bshad (68b.1-2) he notes that the two systems are intended for different personalities, as are the seven pm. classes of the lesser vehicle.[48] According to the root text of Sa-paṇ (28a.3ff), the Mādhyamika cittotpāda function as the cause for Buddhahood for all sentient beings. The Yogācāra cittotpāda, on the other hand, will not grow in the sinful, much as a seed will have no fruition in a cold climate. The Mādhyamika form, like barley, will grow in either hot or cold lands. [That is to say, pm. is requisite for the Yogācāra, and it must not have been broken.] Therefore, if one wishes to plant the seed of Buddhahood in all sentient beings, the Mādhyamika form should be used. Nevertheless, the ultimate bodhicitta is produced by the power of meditative development (bsgoms-pa), not by any ceremony. What

is produced by either ceremony is conventional (brda'-las byung-ba).[49]

The contention of the Sa-skya-pas that there are two different systems of <u>cittotpāda</u> is disputed by the Dge-lugs-pa, who maintain that bodhicitta is everywhere the same. Atīśa, they say, who held the Prāsaṅgika-Mādhyamika viewpoint, received the bs. vow from Dharmakīrti (Gser-ling-pa), a Cittamātrin. The Dge-lugs-pa furthermore countenance but one tradition for the ceremony, which follows the BCA of Śāntideva, and describe its lineage as descending from that master to Dharmakīrti, Atīśa, 'Bron-ston (rgyal-ba'i 'byung-gnas, 1005-1064), Dge-bshes Po-to-ba (rin-chen gsal, 1031-1105), and so forth through the Bka'-gdams-pa and the Dge-lugs.[50] The early Bka'-gdams-pa who followed Atīśa, however, appear to have differed as to whether the two Mahāyāna schools have separate ceremonies, for Gzhon-nu dpal relates that Shar-ba-pa (1070-1141), who followed Po-to-ba, composed a ceremony to reconcile the two.[51] In fact Atīśa, in the <u>Lam-sgron</u>, recommends the Bbh ceremony for taking the vow with a lama, and that of Śāntideva as basis for taking the vow by oneself (pp. 259-60).

Without asserting the identity of the Mādhyamika and Yogācāra systems, both commentators in the Rnying-ma/Bka'-brgyud tradition of Mnga'-ris paṇ-chen, and Tsong-kha-pa as well, take pains to resolve discrepancies between them, going so far as to adjust the number of "root downfalls" in the Mādhyamika system to achieve congruency with the defeats of Asaṅga-Candragomin. Mnga'-ris himself does not mention the problem, but Dharmaśrī (306.3-309.4) and Chos-kyi dbang-phyug (59a.4-b.2) conclude that the root downfalls of the <u>Ākāśagarbha</u> sūtra and the ŚS, which

they number at eighteen, are equivalent to the four of the Bbh, and that the system of Śāntideva should be followed (Dharmaśrī 309.4).

The discussion of Tsong (44b.7-47b.3) is more complex. This encyclopaedist, peerless among scholars and most immaculate of monks, begins by citing Bodhibhadra (Pañjikā 230b.2-231a.2), who denies that the root downfalls of the Ākāśa function, as do the defeats of the Bbh, to destroy the vow. Rather, as that sūtra states, they destroy the "roots of virtue" that were produced previous to the taking of the vow, and cause one to be reborn in a state beneath that of gods and humanity. Furthermore, the Bbh does not mention the downfalls named by the Ākāśa. If they are to be identified as root downfalls that destroy the bs. vow, then different classes of bodhisattva would have to be postulated, with differing regulations, for the downfalls of the Ākāśa are assigned as five for the governing (kṣatriya) caste, and eight for the beginning bodhisattva. Therefore it is untenable that these be bodhisattva defeats, for the Bbh makes no distinction of bodhisattva class.

In an alternate view, Abhayākara (Tsong 45a.6ff; MMA 88b.ff) resolves the discrepancy between the Ākāśa and the Bbh by applying the five, eight (Ākāśa) and four (Bbh) root downfalls to middling, lesser and greater personalities respectively (MMA 89a.2-3). "And," he says, "for any particular person there may be other downfalls as well" (MMA 89a.3). Abhaya answers this objection (MMA 89a.8ff; Tsong 45b.1ff): If such were the case, there would be seventeen downfalls for each of the three personalities: the first of those of the Bbh being included among the fourteen of the Ākāśa, plus the middle two of the Bbh, plus

the last--teaching a resemblance of the good Dharma. Response: Not so! The four of the Bbh include all those of the Ākāśa. [This is spelled out in detail--MMA 89b.1-90a.8; cf. Tsong 45b.3-46a.5.]

Tsong continues (46a.5): Some Tibetans say that the sūtras are addressed to various classes of disciple, and so different ceremonies are to be followed. If one takes the vow with the ceremony of the ŚS and BCA, one follows the system of root downfalls espoused by the Ākāśa, and if one takes the vow with the ceremony of the Bbh, one follows the system of root downfalls espoused by that text. Some define the ceremonies as corresponding to the Mādhyamika and Cittamātra philosophies. Following the system of Bodhibhadra, this cannot be considered tenable, "for it would appear to contradict the system of Śāntideva, the great chariot that constitutes a standard of knowledge for commentary upon the meaning of the sūtras."

Objection: According to Śāntideva then, are those governors and beginners [referred to by the Ākāśa] possessors of bodhicitta or not? If they are, how can there be five downfalls for the former and eight for the latter? If, on the other hand, they do not possess the vow, why are faults adduced for them at all?

Response: Certain faults are mentioned by name in connection with a particular type of personality because they are especially likely to develop for him; they are mentioned as a warning. Any of these downfalls, however, may emerge for anyone, and all of them should be avoided. Furthermore, because of the great improbity of committing these deeds, the roots of virtue are cut even for those who have not received the vow--for the vow-possessor, [the peril] is much greater.

Objection: If these were root downfalls, they would be mentioned in the Bbh, but it is not certain that they are. If you ascertain that they are, how so? If you do not, then explain how a bodhisattva, training himself according to the system of the Bbh with its four root downfalls, will avoid being defeated by other root downfalls of which he is unaware. He will not know the limits of the vow that is to be guarded.

Response: Whether these are root downfalls or not, if one guards against them, then even if the limits to be guarded are not known, the results in either case will be that the vow is not destroyed. The rules declared in the Ākāśa are not mentioned in the Bbh, while the rules that are misdeeds in the latter are not mentioned in the ŚS. There is no necessity for each text to explain all the [rules of] training, and that is why both the Bbh and the ŚS state the necessity to refer to the sūtras.

Abhayākara accepts those declared in the ŚS to be root downfalls. This is correct as far as it goes, but his explanation as to how they are included within the four of the Bbh fails to win the confidence of most readers....

The contention of some Tibetans is that if one is a vow-possessor in the system of the ŚS, one may not answer questions not strictly relevant to it.

Explanations along these lines: (1) that in the Sūtra-samuccaya commentary of Ratnākaraśānti (O 5331) the five downfalls of the king (sic, rgyal-po) are not root downfalls, but the eight of the beginner are, and (2) that the systems of Nāgārjuna and Asaṅga are mixed together in the ŚS although they are incompatible, contradict the explanations of the ŚS and should be rejected. On the contrary! Master Śāntideva combines the root downfalls of the

sūtras; especially he blends those of the Ākāśagarbha and the Bbh. Hence the two systems should be combined....

Tsong concludes with citations from śāstra, to this effect: the two systems should be combined, and the root downfalls of the Ākāśa do indeed function as defeats (to 47b.3).[54] He follows this with individual glosses of the fourteen root downfalls of the Ākāśagarbha-ŚS system (to 53b.3).

* * *

An elucidation of the Viṁśaka of Candragomin must encompass a broad spectrum of texts, beginning with its source, the Chapter on Morality of the Bbh, which is based in turn upon a series of early Mahāyāna sūtras--including the Upāyakauśalya, the Upāli-paripṛcchā and the Kāśyapa-parivarta--and continuing through commentaries to the Bbh, or to the Chapter on Morality itself, by Guṇaprabha, Jinaputra, Samudramegha and Tsong-kha-pa, commentaries to the Viṁśaka by Śāntarakṣita, Bodhibhadra and Grags-pa rgyal-mtshan, and secondary treatises such as the MMA, the Sūtra-samuccya-bhāṣya of Ratnākaraśānti, the ŚS and BCA of Śāntideva and the Lam-sgron of Atīśa, and the Sdom-gsum genre, including especially those of Sa-skya paṇḍita and Mnga'-ris paṇ-chen with their commentaries. In all this our study is generally limited to the Yogācāra tradition. Therefore, the results of this examination can claim no congruence with ceremonial and prescriptive structures of Buddhism in Tibet. Present-day ceremonies and treatises on the bs. vow in Tibet represent more the Mādhyamika side than the Yogācāra, the chief theoretical difference being that one need not be a member of one of the seven pm. classes in order to take the Mādhyamika form of the vow.

The Yogācāra seems to have been more influential in ancient

times, and this investigation will shed light upon two little-known areas in the history of Buddhist thought and practice. The first is the period of the Bbh, whose Chapter on Morality is the locus classicus for instruction of the novice bodhisattva, whose march to perfection represents an ideal perhaps unique within Indian culture. Preceding the Bbh are the early Mahāyāna sūtras, stemming from about the first century B.C.[54] These constitute a field of research in themselves and are dealt with in this study only insofar as they are cited in the treatises. The teachings of the Bbh on the bodhisattva vow may be judged to have held sway in north India and environs to the time of Śāntideva (eighth century), who replaced them with his own formulations.

Secondly, the existence of the Viṁśaka commentary of Śāntarakṣita suggests that the Bbh formed the basis of training of the first ordained Buddhists in Tibet. This point will be dealt with further on. Let it suffice for now to say that to this figure is also attributed the training of the first monks, and the establishment of the prātimokṣa lineage in Tibet.

The association of pm. and bs. vows with the same figure no longer seems coincidental. The ceremony for the bs. pm. that the Viṁśaka and Śānta's commentary to it include, and the pattern of four defeats and numerous lesser misdeeds that are prescribed by the taking of the bs. vow, have their model in the bhikṣu pm. of the vinaya. That differences between the bs. pm. and the bhikṣu pm. are emphasized by authors of treatises on the bs. vow should not obscure the essential and intentional similarities of structure. Correspondences between the two will be underlined in the notes that follow the appropriate sections of Chapter Five

(sects. 1-3.22). For the moment it need only be noted that ceremony per se is as important in the Mahāyāna as in the Sthaviravāda or in the tantric subdivision of the Mahāyāna.[55] The study of Buddhist ritual, as A.K. Warder has pointed out, opens up "a new approach to Buddhist studies generally"--although it is generally not, as he implies, a non-textual tradition:[56] we are presenting here the basic texts for the Mahāyāna. As pm. lay and monastic vows (saṁvara) initiate the candidate into the Buddhist community in general, or the monastic community in particular, and as tantric vows (saṁvara) and pledges (samaya) bind one to the Vajrayāna,[57] the bs. vow is designed to initiate the recipient into sūtras kept secret from the auditors, and to introduce him or her into the ranks of the bodhisattva as members of the same family (kulaputra)--as disciples, "offspring" (jinaputra) of the Buddhas.

Although the bodhisattva vow, in ceremonial and legal structure, is patterned upon the prātimokṣa of the auditor, the earlier Indian authors such as Asaṅga and Candragomin and their commentators, vinaya masters Guṇaprabha and Bodhibhadra, underscore the differences in content between the two, and it seems undeniable that the pm. of the bodhisattva is designed to replace the pm. of the monk. For example (following the commentary of Śāntarakṣita as translated in Chapter Five below), we find that the candidate and preceptor must, at the outset, be followers of the Greater Vehicle (sect. 1.11). The bs. vow must not be publicly announced, as the monk wears robes and insignia to publicly identify himself, but should be kept secret to avoid hostility (1.33). The merit of having taken the bs. vow far surpasses that of the pm. (2.1), yet the demerit of those who vilify

it is its equal. Clearly, the bs. vow, at the time of the Bbh at least, was the focus and object of sectarian prejudice. Other differences are noted in the texts. The bs. vow, unlike the pm., passes beyond death into one's next rebirth (3.212). Unlike the pm., the bs. vow can be re-taken within the same lifetime--i.e., there is no such thing as a total defeat. The bs. vow can also be taken without a preceptor (3.221.1). And the pm., finally, may be neglected when it hinders fulfillment of the bs. vow--as for example, in the case of handling money (3.321.213.1-2).

The necessity felt by early writers to emphasize the superiority of bs. to pm. vows indicates a struggle of the Mahāyāna to come to maturity.[58]

After the time of Śāntideva, the tendency of scholars is to harmonize the pm. and the bs. systems. Treatises on the "three vows" begin to be found. A theoretical basis for systematization has been laid out in sūtras such as the Saddharma-puṇḍarīka and Śrīmālādevī that extol the doctrine of the "single vehicle" (ekayāna).[59]

To include the system of tantric vows within the scope of the present study is not necessary, for each of the three vows--pm., bs. and vajrayāna--depends upon the previous. That is to say, pm. vows must be adduced in order to understand the bs. vow, but tantric vows need not.

To cite an example of theorizing upon the three vows: Ngag-dbang chos-grags maintains that the pm. was established to eliminate improbity (kha-na-ma-tho-ba, *avadya) of body and speech, the bs. vow to eliminate improbity of mind [for the salient factor in the bs. vow is resolution or intent], and the tantric vow to eliminate mental differentiation of individual characteris-

tics (2b.4-5).[60] The essence (ngo-bo) of the pm. is non-injury of others, that of the bs., on top of that, their benefit, and of the tantric to enjoy all appearances as the play of whatever one's divinity and gnosis (2b.7-3a.1).[61]

Although the sūtras are the source for knowledge of the training and avoidances for the auditor and the bodhisattva, the pm. is not taught in the sūtras; it is known from secondary sources and is therefore not considered the word of the Buddha. The historian Gzhon-nu dpal addresses himself to this question in the course of a discussion of bhikṣu ordination (upasampadā). Since the eighteen hīnayāna schools, he says, have differing versions of ordination, to say that the Teacher himself taught differing ceremonies is to admit to the rise of sectarianism during his lifetime. More likely, later teachers elaborated different rites without contradicting his intentions. The essentials lie in the meaning of ordination, not in the terms.[62]

The prātimokṣa--or, for the bodhisattva, morality of the vow--is a morality of restraint (saṁvara). Prātimokṣa is, of itself, "an inventory of offenses"[63] and, on the surface, this would appear to hold true for Candragomin's Saṁvara-viṁśaka as well. The morality of the bodhisattva, however, is distinguished from that of the auditor in that prātimokṣa, or "morality of the vow" is only one of three aspects of moral endeavor.[64] In the Mahāyāna view, mere restraint does not make for good character; it will lead to a higher rebirth, but for Buddhahood greatness also is needed, and this is gained by the morality of collecting virtuous dharmas and the morality of working the welfare of sentient beings. As Har Dayal put it, the course of the compassionate bodhisattva is a "positive affirmation...for [the bs.] work

is happiness and happiness is work.[65] Kumārajīva states that śrāvaka śīla is based upon aversion from the triple world, while bodhisattva śīla is aimed at converting all beings within it.[66] Lines 11bc of the Viṁśaka (with commentary) give the lie once and for all to the "otherworldly" conception of the bodhisattva that comes, in effect, of having studied only the final two of his "perfections", meditation and wisdom. Here the bodhisattva is shown to be active in worldly affairs; he may meddle, for example, in politics to overthrow a tyrannical ruler, for his aim is not merely transcendence of saṁsāra, but the welfare of all.

The candidate for the bs. vow must, according to the Bbh, Cg (v. 2b) and Śānta, have already made the resolve (praṇidhāna) to reach awakening (bodhi). Strictly speaking, then, the ceremony presented in these texts is a ceremony for the "thought of setting forth."

The Bbh has already discussed the "resolution thought", the "initial creation of the thought" (prathama-cittotpāda) in a preceding chapter,[67] but no ceremony for its creation has been presented: it is simply the wish to attain Buddhahood for the sake of all sentient beings. Ceremonies for the resolution thought are found in the sūtras, however, where a ritual structure is evident. The best-known example is the resolve of Samantabhadra, the Bhadracaryā-praṇidhāna section of the Gaṇḍavyūha sūtra.[68] The resolve may also take a more personal form, as for example the resolution made by Cg himself and preserved in Tibetan translation.[69] Atīśa draws his discussion of the ceremony for the resolve from the Bhadracaryā, and from the ceremony found in Chapter Three of the BCA.[70] Grags-pa rgyal-mtshan also separates the ceremony of the resolve from that of the

setting forth.[71] Mnga'-ris implies that the resolve and the setting forth have separate ceremonies (smon-'jug cho-ga so-so'i nas len), and Dharmaśrī adds to this the comment that the role of the resolution thought in the texts of Asaṅga and Candragomin is unclear, but that Atīśa (Jo-bo-rje) has shown that the ceremony for the resolve, including the seven limbs of religious service laid out in the Bhadracaryā, must precede the ceremony for the setting forth.[72] Mnga'-ris states unequivocally that the pm. vow is not prerequisite for the resolution, whereas it is counted as requisite for the formal undertaking [the setting forth]. His commentators cite verse 20 of the Lam-sgron.[73]

Subsequent to the production of the resolution thought, whether accomplished by outward ceremony or purely internal resolve, follows the bodhisattva prātimokṣa proper. The term "bodhisattva prātimokṣa" has the sense of "equivalent, for the bodhisattva, of the bhikṣu's prātimokṣa." Its outline, for example, at 10.6 of the Saṁdhinirmocana sūtra[74] could serve for either ceremony. The "Bodhisattva Prātimokṣa Sūtra" discovered in Nepal consists of passages from the Morality chapter of the Bbh and relevant passages of the Upālipariprcchā.[75] Ordinary pm. and the pm. of the bodhisattva are to be contrasted, as Ngag-dbang chos-grags puts it, by the strength of their consideration for self versus others' welfare (13b.3-4). In this he is following not only Sa-paṇ (5b-6b) and Go-ram-pa ('Khrul-spong, topics no. 5 & 6), but commentators as far back as Śānta--who concludes, from the Bbh account of the subject, that ordinary pm. cannot be held simultaneously with the bs. vow.[76] This is a far cry from (though perhaps no direct contradiction to) the statement of Atīśa and his followers that pm. is a necessary prerequisite to the bs. vow.

The earlier texts seem to be concerned not with homogenization of the various paths of Buddhist endeavor, but with freeing the bodhisattva from the bonds of pm. and establishing his latitude, in "skill in means" and in dealings with society, to pursue a greater goal of awakening for all.

In general, the term "bodhisattva prātimokṣa" is used to differentiate the bodhisattva from the auditor. To the commentators, the differences are more significant than the similarities. A defeat for the bs., for example, can be healed, and so is termed a "virtual defeat"--a defeat "analagous to, yet distinguished from 'defeat' for the monk."[77] So long as the bodhisattva holds to his resolve--that is to say, if his intentions remain good--no deed of his can be absolutely wrong.

* * *

Candragomin's <u>Twenty Verses on the Bodhisattva Vow</u> is a mnemonic condensation of the central portion of the Chapter on Morality of Asaṅga's <u>Bodhisattva-bhūmi</u>. In it, Cg covers the ceremony for receiving the bs. vow (verses 1-2), the benefits of having taken it (v. 3), and the generalities (v. 4) and particulars (vv. 5-20) of fulfilling bodhisattva morality, and the treatment of various categories of bodhisattva failure (v. 8). The commentary of Śāntarakṣita (ninth century), translated in Chapter Five below, is the earliest extant commentary to it. Śānta announces straighaway that his source is the Bbh, and most of this work corresponds exactly to relevant portions of the Bbh. His few deviations from the Bbh may therefore be taken as especially significant.[78] For example, his substitution of "monk" for "person" as an object before whom to confess a misdeed (Ch. 5, n. 46 below) might lead one to suspect that he is addressing

this text to the first monks of Bsam-yas, of which he was the first abbot. But Bodhibhadra seems to know this work of Śānta,[79] in which case it must have been written in India.

The ceremony for reception of the bs. vow is presented as a formal exchange between aspirant and officiant before all the Buddhas and high-level bodhisattvas, who are represented by an image. Both candidate and officiant are referred to from the outset as bodhisattvas, for they have already made the resolve to attain awakening for the sake of all sentient beings (sects. 1.11, 1.15). Further on (3.221.2), a corresponding ceremony for the candidate by himself is described, wherein he takes the vow, in the absence of a suitable human officiant, before the Buddhas and bodhisattvas. The ceremony by oneself is presented by Śānta, however, in context of treatment for defeat (for which the vow must be taken anew), and it is not entirely clear that he intends such procedure to suffice for the initial undertaking of the vow.[80]

The various parts of the ceremony will be sufficiently clear from the outline of the text tobbe provided at the head of Chapter Five (sects. 1-1.35), constructed from the subheadings of Grags-pa rgyal-mtshan and Tsong-kha-pa. The "bases of training" (bslab-pa'i gzhi, śikṣā-pada) are to be described by the officiant to the aspirant at 1.12, at which time the aspirant is also examined as to his stability in the cittotpāda as "resolve," and hence, implicitly, as to his readiness to undertake the vow itself, the cittotpāda as "setting forth."

The bases of training of the bodhisattva are infinite, for his aim is no less than the awakening of all sentient beings. The general rule, as enunciated in the Viṁśaka (v. 4) is to do what

is best for the spiritual welfare of sentient beings and, secondarily, to do what is pleasant for them, but not necessarily to do what is pleasant. More specifically, the Bbh, in an earlier portion of this chapter not included by the <u>Viṁśaka</u> ordby the commentary of Śānta, describes the bases of training as approximately the reverse of the misdeeds and defeats presented in verse 6-20. Asaṅga and Śānta point out that the bases of bodhisattva training are the major topicsof the Mahāyāna sūtras, and so the sūtras, along with other śāstras, should be consulted. Atīśa (Lam-sgron, pp. 137-38) discusses different systems of bodhisattva practice as assigned to candidates of different capacities; he concludes that the candidate should follow the system of his own teacher. Sa-paṇ (<u>Sdom-gsum</u> 30b.4-32a.4) discusses the "exchange of self and others," as enunciated in Chapter Eight of lthe BCA, under the heading of bs. training.

In general, when this chapter of the Bbh is the context, bodhisattva trainings are classified by the three aspects of morality. So Dharmaśrī defines "morality of the vow" as non-injury of others. Under "collecting virtuous dharmas" he discusses the six perfections and the four bright dharmas of the <u>Kāśyapa-parivarta</u> (Appendix C, sect. 3.24 below), as well as the possession and utilization of wisdom and skill in means (309.4-331.5). Under "working the welfare of sentient beings" he cites all means of conversion, as well as guidance through the nine vehicles of the Rnying-ma <u>Rdzogs-chen</u> system (331.5-342.3). In general, he says, the bodhisattva cultivates the four unlimited (love, compassion, appreciation and evenmindedness) to deepen his resolution, and the six perfections to further his setting forth; for both he cultivates the four bright dharmas of the <u>Kāśyapa-</u>

parivarta, for these are the causes for remembering the bs. vow in his next lifetime (342.3-343.6). He adds one further generalization: The bs. attempts to create benefit and happiness for others, and most faults of the bs. come from hatred, not from attachment (343.6-345.2; cf. Viṁśaka 20cd). As for the beginner: He should practice whatever he is able, following the sūtras (282.2-283.1).[81]

Subsequent to the ceremony, the verses and commentary describe the benefits of having taken the bs. vow (Ch. 5, sect. 2). Explicit comparison is made to the prātimokṣa vow; taking the latter does not begin to compare in terms of merit gained. In addition, the Buddhas and bodhisattva formally acknowledge the taking of the vow and accept the aspirant into their fraternity. Further on (sect. 3.212), it is asserted that the bs. vow, if it has not been defeated, passes from one rebirth to the next, unlike its pm. counterpart; the re-taking of it is no new reception, but an arousing of memory.

The third and major portion of the Viṁśaka indicates explicitly how the vow is to be maintained. The bodhisattva must reason out for himself the proper course of action in any situation, and also consult the sūtras and the śāstras (sect. 3.1). Śānta adds that he must not relinquish the resolve (sect. 3.211.2). Why has this last point not been mentioned in the Bbh and the Viṁśaka? Being the chief thing and the essence of the bs. vow, it is too obvious to require formulation. (Had Śānta not offered this explanation, later writers might have noted that relinquishment of the resolve is not mentioned because the Bbh is dealing in this chapter with "setting forth", not with resolve, the latter having been discussed in its Chapter Two.)

There are, in particular (sect. 3.21), four bs. defeats, each being analagous to the corresponding bhikṣu defeat. The salient characteristic of bs. defeat, however, is that the particular action, in order to function to defeat the vow, requires a certain "defiled" attitude on the part of the bodhisattva, whereas the pm. defeat is a simple physical or verbal action. Furthermore, "defeat" ensues from performance of the action with a third degree of defilement; doing it with "lesser" or "middling" defilement is only a misdeed, and does not destroy the vow. The most concise statement of the relationship between attitude and action is made by Chos-kyi dbang-phyug, who names the attitude relating to each defeat: attachment, stinginess, aversion and bewilderment (59a.1-4).

The bs. vow, unlike the pm. cannot be voluntarily given up by return of it to the officiant, for upon the pm. rest only the candidate's chances for salvation, whereas the bs. vow promises salvation to all the world (Dharmaśrī 353.7ff).

The Viṁśaka devotes a verse (v. 8) to treatment for the two classes of transgression. For defeat--defined as committing any of the four actions (vv. 6-7) with a greater degree of defilement or "ensnarement"--one must re-take the vow. (For defeat of the pm., it is pointed out, there is no opportunity to re-take it; the defeat is absolute and, for the monk, entails expulsion from the monastic community for the rest of his life.)[82] For the commission of one of these actions with middling or lesser ensnarement (these two degrees, being left undefined by the Bbh and bVyŚānta, are open for later commentators' theories), the bs. confesses his fault to three persons or to one, respectively. The ceremony of confession, similar to that of pm. con-

fession, is given in brief (s.v. 8b); and in this connection one should refer to the class of literature entitled Byang-chub ltung-bshags (*Bodhisattvāpatti-deśana), "confession of bodhisattva downfall."[83] Misdeeds--the second class of transgression--are treated by confession before one or more persons. They may also be confessed inwardly if a suitable confessor is lacking, and this last method may also be applied to "defeats" of lesser or middling ensnarement (the precise range of such inward confession being debatable).[84]

Following the section on defeat comes the class of misdeeds, numbered as forty-six by most commentators.[85] Sa-paṇ (33b-34b) does not use the Bbh system at all, but Tsong cites each line of the Viṁśaka as topic heading, Mnga'-ris paraphrases the work of Cg (vv. 111-118, pp. 10a.2-11a.5), and both Dharmaśrī (303.3-305.4) and Chos-kyi dbang-phyug (59b.2-60a.1) elaborate his verses with the Viṁśaka as basis.

Misdeeds are classified in two sets: those contradictory to collecting virtuous dharmas, and those contradictory to working the welfare of sentient beings. General and particular extenuating circumstances are admitted for each and all. Contradictions to collecting virtuous dharmas are divided into contradictions to each of the six perfections of the bodhisattva.

Of heightened interest here also are the distinctions made between the bodhisattva engaged in upholding theebodhisattva vow, and the bhikṣu who guards the prātimokṣa. In some cases the two vows are blatantly contradictory. Under "giving," for example, it is stated (v. 10b) that the bs. should accept money (which the pm. forbids the monk to ever handle), because his refusal to accept a gift, says, the Bbh, "shows disdain for a sen-

tient being," and as Bodhibhadra puts it, the bs. thus fails to let himself be an occasion for someone else to gain the merit of making a gift.

Under "misdeeds contradictory to morality," a set of three points made by Cg (and the Bbh.) establish the precise relationship of pm. and bs. vows. In the first place (v. 11a), the bodhisattva must keep the pm. "for the sake of others' faith." If the auditor, it is explained, inspires faith in the populace by holding the vinaya precepts and appearing to be a good monk, how much more so must the bs. do so, since others' welfare is his most cherished goal. The bs. should not, in the second place (11b), let himself be constricted by pm. proscriptions, for the pm. is a code of arbitrary morality, created by the Buddha for the monastic who has his own spiritual welfare in mind and who cares little for that of others. For example, the bs. may solicit more robes than he requires for his personal use, as well as such items as begging bowls and so forth, including gold and silver, in order to provide these things to others. Śānta inserts an example and a comment into this passage, citing the vinaya prohibition of soliciting any donor for a robe and then making the assertion (doubtless quite shocking to more than one fellow monk) that both vows cannot be kept at the same time, for to keep the pm. is to be primarily concerned with one's own welfare. Third and last (11c), the bs. must (or, he "may"; the point is not clear) disregard not only such arbitrary rules as taking no meal after noon (which determine the monastic way of life), but "natural morality" as well--if not the ten rules of body, speech and mind, then at least the seven of body and speech--when the welfare of others is considered to be at stake.

Herein lies a paradox of the bodhisattva path that has been noticed by others, for example by Ruegg (pp. 110-111) in the Vimalakīrti-nirdeśa, Prajñāpāramitā and Kāśyapa-parivarta sūtras: the auditor, fixed upon the ultimate goal of nirvāṇa, cannot act as a bodhisattva, for the bodhisattva bases himself upon conditioned things; the bodhisattva is not "impeccable" in his morality, for his compassion leaves him free to act with defilement.

Foreexample, if the bodhisattva has the right attitude and is endowed with skill in means, he may dispatch a potential mass murderer, preventing him from committing a deed that will lead to immediate rebirth in hell, and for this deed of the bs. "there is no fault, but rather, a spread of much merit." Tsong and Dharmaśrī appeal to the Skill in Means sūtra as authority for such doctrine.[86] The key qualification here is "endowed with skill in means (upāya-kauśalya)." Klong-rdol bla-ma defines skill in means thus: The practitioner is capable not only of slaying the object, but of sending his consciousness to rebirth in heaven.[87] Suicide would also seem to be a permissible form of murder, according to Chinese tradition at least, for the sake of others (and especially if one has not taken the pm. vow).[88]

Grags-pa rgyal-mtshan draws a distinction between acting in such a way that a downfall ensues (as, for example, a monk losing his chastity) and acting in such a way that the appearance of downfall ensues although there is, in actuality, no fault (as, for example, the monastic bodhisattva relinquishing chastity for another's welfare). The bodhisattva, he says, must avoid downfall, yet he has permission to manifest the appearance of having fallen. The terminology is adopted by Mnga'-ris and com-

mentators, and by Padma dkar-po.[89]

Besides permission to murder, examples are offered in which the bodhisattva may steal, indulge in sexual misconduct, lie, slander, give vent to harsh speech and engage in idle talk (Ch. 5, sect. 3.231.213.2-7). The three wrong paths of mind are of course not included, there being no occasion upon which covetousness, ill will or false view would be appropriate. Monastics, furthermore, are exempted by the Bbh from permission for sexual license, although the commentators' reasoning on this point is unconvincing. In the Skill in Means sūtra, the ascetic Jyotis breaks his vow of celibacy, jeopardizing his own spiritual attainments.[90] LVP discusses bodhisattva and tantric parallels, citing the MSA as authority for breaking the rules of sexual deportment.[91] In the Bka'-thang sde-lnga, the doctrine of disregarding moral vows (from the point of view of the ultimate truth) is attributed to the Chinese monk Mahāyāna.[92] In the Skill in Means, translated into Tibetan from the Chinese, the bodhisattva is likened to a prostitute who engages in sexual intercourse but is able to part from her customer with indifference.[93]

In closing the discussion of the point (Viṁśaka 11c) let us, lest we forget the dictum of Sa-paṇ (Sdom-gsum 11a.3) that such "love and compassion" are, "for the unwise, the cause for a lower rebirth," take note of the use made of the jātaka tale of the ship's captain (who kills a potential murderer to save five hundred merchants under his protection) by modern Buddhists, under Mao, to justify the extermination of counterrevolutionary elements.[94]

Further comparison of the bodhisattva with the auditor is made at 12b where, as Cg puts it, the bs. is at fault if he makes no

attempt to remove the defilement that stands between him and nirvāṇa, rationalizing his decision on the grounds that he is no auditor, afraid of saṁsāra and aiming at nirvāṇa, but a bodhisattva committed to three Countless (asaṁkhyeya) aeons in the cycle of rebirth. The comment of Śānta (after the Bbh), clarifies the issue: The bs. is distinguished from the arhat not because he makes no attempt to remove defilement in himself but because, even having removed it, he declines to enter nirvāṇa.

As to faults associated with study (prajñā): To reject the scriptures of the auditors is considered a fault, for it constitutes rejection of the word of the Buddha (15c). To study them, on the other hand, to the exclusion of bodhisattva sūtras is also a fault (15d). To study tīrthika treatises to the neglect of Buddhist is a fault (16a); to study both but enjoy those of the tīrthikas is a fault (16b).[95] Lastly, to reject any portion of the Greater Vehicle scriptures out of a lack of understanding or out of incredulity--the text mentions profound aspects of philosophy and the miraculous deeds of Buddhas and bodhisattvas--is a fault (16c).

Contradictions to working the welfare of sentient beings (17c-20b; cf. 12d) entail refusal to lend assistance. They include reluctance to use severity with those who are immoral or embarked upon a wrong path (18b, 20ab).

Cg states, in conclusion, (20cd), that nothing done out of love and affection for another can be said to be absolutely contradictory to the bs. vow. This is perhaps the point that is in most striking contrast to the pm. of the monk, whose primary defeat involves incontinence and whose constant moral preoccupation, in the vehicle of the auditors, is restraint of the

senses in the avoidance of lust.[96] The Bbh at the point declares, in its only citation from scripture in this chapter, that most bodhisattva faults derive from aversion (dveṣa), and none from desire-attachment (rāga). This conclusion adds little of substance to the point made at 11c: For the bodhisattva endowed with compassion and skill in means, everything is permitted. The repetition of the same sentiment here makes the point that for any bodhisattva, novice or adept, love--even in its defiled form--mitigates any of his unskilful actions.

* * *

The preceding pages have conveyed some sense of the range and trajectory of thinking on the bodhisattva moral vow, from the early sūtras to pre-modern Tibetan thinkers such as Tsong-kha-pa. A movement has been detected from Indian ideologues who contrast the presuppositions of the pm. vow of the "lesser vehicle" with the new ideal of the Greater Vehicle that is embodied in the bs. vow, to later Indian and Tibetan attempts to codify the three Buddhist systems--pm., bs. and tantric vows--explaining them as stages of the path, teachings for different types of personality, or aspects of a single spiritual method. The Bbh itself, as part of the larger Yogācāra-bhūmi (abbrev. Ybh), is an apparently systematizing text, in which the stages of the bodhisattva follow those of the śrāvaka and the pratyekabuddha. This impression is misleading: The Ybh of Asaṅga is more encyclopaedic than systematic; its presuppositions, as has been shown, are those of the early Mahāyāna sūtras, in which the pm. and bs. systems are seen as contradictory and even mutually exclusive. (This view is nowhere more evident than in the refrain of the Skill in Means sūtra: "Where is the awakening in a śramaṇa's shaven head?")[97]

The Ybh, and the Bbh in particular, has played a large role in Chinese Buddhism, especially in the translation of Hsüan Tsang (done after 645 A.D.), "the chief aim of his pilgrimage to India."[98] Of special interest is the Ybh school of Chinese and Tibetan monks that flourished in Tun Huang under Tibetan occupation in the eighth and ninth centuries, under the tutelage of the Chinese translator Fa Ch'eng. This is the Buddhist monk and translator 'Gos Chos-grub (*Dharmasiddha) of Tibetan tradition, and Ueyama has identified the surname 'Gos/Mgos with that of Fa Ch'eng, the Tun Huang seng-t'ong called Wou.[99] Mgos Chos-grub is acknowledged as a translator by Dpa'-bo gtsug-lag.[100] A number of his translations from Chinese into Tibetan have been incorporated into the canon. Unfortunately, the later canons are more complex organizations of the Dharma than, say, the catalogue of Ldan-dkar, and fail to preserve the simple distinction of Sanskrit versus Chinese origin; they generally fail to credit Chinese authors or translators.[101] Works done from Chinese, thus organized into the scheme of Kamalaśīla-Atīśa, have had little effect as a class upon Buddhism in Tibet, except inasmuch as the specifically Ch'an point of view represents an extreme to be avoided.[102]

A translation by Fa Ch'eng of the Viṁśaka from Tibetan into Chinese has been studied by Ueyama.[103] from the Tōyo Bunkō manuscript collection. The author of the text is given, at its beginning, as "Candragomī-nāma-bodhisattva" (in Chinese), and the translator as tripiṭaka-translator Dharma-master (i.e., ācārya) Fa Ch'eng. Ueyama demonstrates that the translator utilized the Ybh translation of Hsüan Tsang and the Tibetan translation of the Viṁśaka that is incorporated into the Bstan-'gyur.[104] He dates Cg ca 570-670, and speculates that Śāntarakṣita brought

the Vimśaka with him to Tibet to train the first monks (but note that Bodhibhadra, as mentioned above, seems to know the commentary of Śānta). Among the Chinese works of Fa Ch'eng discovered at Tun Huang are some seven volumes of notes on his Ybh lectures.[105] His translation of the Vimśaka may be considered as part of these studies, or as a means for training his disciples.

Another manuscript of Tun Huang, this one in the collection of the India Office Library, contains two fragments of the beginning of a Tibetan commentary on the Vimśaka.[106] The root text is written in red (dbu-can), the commentary in black, although this difference does not appear on the microfilm in my possession. Does this fragment represent some student's notes upon a lecture of Fa Ch'eng? On the reverse, in a more clear and bolder hand, is a fragment of the bhikṣu prātimokṣa (Stein no. 633.2). This commentary is probably not earlier than that of Śānta; yet its importance is such as to merit translation, with transliteration of the text, as accurately as possible in view of its faded state.[107]

STEIN NO. 633.1: UNTITLED COMMENTARY TO THE VIMŚAKA

The Twenty [Verses] on the Bodhisattva Vow has been taught by the master Candragomin as an easy introduction for other sentient beings of the future. However, it is not original (rang-bzor byas-pa): Candragomin has condensed that section of the Yogācārabhūmi that contains, among the three trainings of the bodhisattva stage [the Bbh], the summary of the stage of the "morality" training.

The divisions of this [work] are as follows: (1) the means by which to undertake morality, (2) the good qualities [yon-tan, for "advantages", phan-yon] of having undertaken it, (3) the summary

(mdo) of training, (4) the matters of downfall, and (5) the means to arise from downfall. The sense (gnyer) and usage (sbyar) of the terms will be explained below.

In general, the training of the bodhisattva has three modes: the morality of the vow, the morality of collecting virtue, and the morality of working the welfare of sentient beings. He also elaborates the sense (don) and usage of these when they appear below.

Finally, he teaches (bslab) how to keep [the vow], that is: the matters [dngos-po, for gzhi, "bases"] of training, the factors of virtue, that which constitutes the welfare of sentient beings and that which governs their greater welfare.

In Tibetan [this is entitled] Twenty on the Bodhisattva Vow.

He says "bodhisattva" in order to set them apart from the auditors. Among them, there are, moreover, two [sorts of] bodhisattva: those with purified intention (śuddhādhyāśaya), abiding above the first stage, and those of unpurified intention abiding below, on the stage of "coursing in devotion" (adhimukticaryābhūmi). Until either of these two has discerned the matters of training, he has not made, nor is he bound to the vow.

"Twenty": I write twenty verses.

Make prostration reverently and offer what you can to the Buddhas and their disciples (lab) illustrates, among the five-fold division of parts, the first: the means by which to undertake morality. That is to say, one makes prostration to the Buddhas and their retinue of bodhisattvas of the first stage [on up, and then entreats the lama] to receive the moral code of the bodhisattva....

They are said to be "born from the heart" because the Tathāgata, having discovered the non-dual meaning (gnyis-su myed-pa'i don),

attains the Dharma-body, and the bodhisattva who has [gone] to the limit [of the bodhisattva stages] also comprehends the non-dual meaning and achieves the Dharma-body. The auditor is "born from the speech" because he relies upon explanation of the Dharma and attains the [same] result. That is to say, one does not refuse to welcome the auditor, for his Dharma is no different.

Viewing them reverently, generate faith and then make [offering] with whatever cause (rgyu) and mental power that one has, as much as one is able and with whatever wealth one has.

They exist in all time and space (1c).

Whatever the moral code of bodhisattvas (1d). Having thus made prostration and offering, one should receive whatever the moral code of the bodhi[sattva] may be. For example, it is unlike the code of the auditor which, even if it has been kept inviolate, is temporary in that it lasts for only one lifetime.

The cause for destruction of the bodhisatva moral code is severe defilement; by it [the vow] is destroyed. Furthermore, when one has made the resolve for supreme awakening, one may lose one's life and change bodies, but wherever and whenever one is reborn, the moral code is not lost.

The bodhi[sattva] is defined as householder bodhi[sattva] and monastic bodhi[sattva]: the vow is for both. Therefore, that moral code has been and will be kept by all bodhisattvas of all the ten directions and all the three times.

"That" refers to "total morality" (sarva-śīla): the morality of the vow, the morality of collecting virtue, and the morality of working the welfare of sentient beings.

[It is] a treasury of all merit (2a). That bodhisattva code is discovered to be a reservoir (gzhi-rten, *ālaya), a treasury,

a great store (mdzod) of all supreme merit, worldly and world-transcending. As an illustration, it is like a mine of jewels.

He does not refer to it, on this occasion, as a great treasury of the host of gnosis (jñānasambhāra), because morality is understood to be the essential nature of merit (puṇya-svabhāva). Nevertheless, that morality is the cause for the production of higher thought (adhicitta) and of higher wisdom (adhiprajña)--so, although he does not say so, it can also be conceived as a treasury of those two.

That...[should be taken] with lofty intention ['i sa for yis, 2b]. "That bodhi[sattva] morality should be received, by the candidate, with a pure intention, an intention that is lofty--free from dishonesty--and desirous of bodhi."

[From] a reverend, learned and capable [btsun-pa for bla-ma; differing sentence construction; 2cd]. The master, moreover, from whom it is to be received, is in possession of the three trainings. [The vow] should be taken from someone with discretion [the-tsom for ngo-tsha, "sense of shame"] and dread of blame [khrel-pa for khrel-yod]. A "reverend" is someone in possession of higher morality (adhiśīla).

"Learned" indicates his possession of higher wisdom, "capable" his possession of higher thought. However, "capable" [also] indicates his possession of higher vigor (*adhivīrya).

Who maintains the vow indicates that he progresses by means of all three higher [trainings].

If he lacks qualities such as these, he has [at least] morality, plus discretion and dread of blame.

From [a reverend] maintaining the vow, it should be taken (2cd). "Take it from him." However, if such a one is not present, then

before any image, shrine and/or Dharma [dar-ma for chos, "Dharma"?] scripture, visualize all [the Precious Three?]as actually present together with the Buddha. Make prostration and offering, generate faith and take it from them.

At which time, because of the virtue in that,/ The Buddhas [sangs-rgyas for rgyal-ba, "Jinas"] and their disciples/ With their virtuous hearts, forever/ Consider you their beloved son (3). Among the division of parts, this is the second: the good qualities of having undertaken morality. When one has thus obtained the bodhisattva moral code, one comes into possession of roots of virtue that are measureless. Thereupon the might of all the Buddhas and bodhisattvas of the ten directions sees [mthong?] and blesses you, and the Buddha [knows that,] "In a certain realm, the bodhisattva...."

END FRAGMENT

Several points are of particular interest. The verses contained in these fragments represent the same translation of the Viṁśaka as is found in the Bstan-'gyur, with minor variations--for example, the order of 2cd, a probable misspelling at 2b, btsun-pa for bla-ma at 2cd (implying an original Skt bhadanta, in place of guru, but this is unlikely, as Bbh and Śānta distinguish bhadanta as referring to an older monk)[108] and sangs-rgyas (*Buddha) for rgyal-ba (Jina) at 3b, possibly a scribal error made by inadvertantly following the phrase as it appears at 1a. Some technical terms of this commentary are questionable, e.g., the-tsom khrel-pa, probably for ngo-tsha dang khrel-yod-pa under 2cd, and yon-tan for phan-yon (second fragment). The orthography is of the ancient sort, the grammatical construction poor. The single interlinear comment (ed., p. 25) is unclear.

Of more substance: Paragraph six of the translation implies that the vow is equivalent to the "thought of setting forth," as accords with commentatorial tradition. The "five divisions of the text" correspond approximately to the divisons of the other comms. Not found in the others is elucidation in terms of the three trainings: adhiśīla, higher morality, adhicitta, higher thought or meditation, and adhiprajñā, higher wisdom.[109]

The Stein collection (no. 632) also contains the commentary of Guṇaprabha upon the śīla-paṭala of the Bbh in its Bstan-'gyur translation. In general, literature on the bs. vow, confession and the like is too substantial to document in the Tun Huang mss. Later Tibetan historical tradition maintains that the Chinese, especially in the person of the Ch'an master Mahāyāna, represents a nihilistic viewpoint in eighth century Tibet, regarding morality as a source of bondage to saṁsāra and inactivity as the path to Buddhahood.[110] This is contradicted by the evidence of Tun Huang. The monk Mahāyāna himself claims in his defense to have given the vow of renunciation and the discipline of the bs. to his disciples.[111] The king (btsan-po) Khri-srong-lde-btsan is said to have received the bs. vow from a Chinese monk.[112]

A second fragment of the Viṁśaka to attest to its importance in Tibetan antiquity is found in the Lo-paṇ bka'-thang, that section of the Bka'-thang sde-lnga purporting to treat the 108 paṇḍits and 108 lotsāvas. Discussing the Early Spread of the Dharma in Tibet, the various (nine?) vehicles are described, in "Chapters 17 through 31." At Ch. 32, śrāvaka practices and teachings are expounded. The following chapter begins a discussion of pratyekabuddha (p. 765, line 3).[113] This is broken off (766.3) in favor of bodhisattva practices. Evidently the ending of pratyekabuddha,

and the beginning of bodhisattva, has been lost. Of bs. practices this remains: A subheading introduces "teaching the means to heal pledges and vows (dam-tshig sdom-pa)", followed by Viṁśaka v. 8. After the subhead "these are the limb [i.e., subsidiary] failings (nyams-pa)," we have Viṁśaka vv. 9-16. The translation is identical to that of the Bstan-'gyur, with errors that may be attributed to a scribe working from rough copy and not familiar with the text. The remaining verses have been lost; some Mahāyāna sūtra citations follow, then the account of events and personalities of the Early Spread resumes to 813.4, announcing the end of the chapter on bodhisattva practices. The chapter titles must have been added by a redactor in an attempt to make sense of a heterogeneous mass of material. This may also be true of the subheads, for "pledges" would belong to the tantric, not the bs. path, and the healings for it would differ.

Does this material stem from the Early Spread? It represents a period or a tradition in which the Viṁśaka is considered pherhaps the only authoritative treatise on bs. practice. The usual date given for the redaction of the five Bka'-thang is 1347.[114] In looking to Cg rather than to Atīśa as authority, the tradition identifies itself as Rnying-ma. Unfortunately, excepting the Bka'-thang, most historical sources derive from the other sects, and it is difficult to gain from them any clear details of events, personalities and teachings of the early period. The historical issues have been discussed by others at length; it will suffice here to glean a few hints as to what role the Viṁśaka and its commentary may have played in the introduction of Buddhism into Tibet.

Of primary importance to Śāntarakṣita, in dealing with the first

Tibetan he encountered, was the transmission of the bodhisattva vow. Several sources relate his first meeting with Gsal-snang in Nepal, at which time the teacher (referred to as "the abbot bodhisattva," being later the first abbot of Bsam-yas) was invited to Mang-yul. At this time efforts by the king Khri-srong-lde-btsan to foster the Dharma were made in the border regions so as to evade detection by ministers, such as Ma-zhang Grom-pa-skyes, who were hostile to it.[115]

Gsal-snang built a temple (gtsug-lag-khang) in Mang-yul,[116] where he requested the ceremony of bodhicitta. The teacher first had him make offerings of gold, silver and precious things, and gave him a new name, Ye-shes dbang-po (Jñānendra), explaining to him that this was no new creation of the bs. resolve but a remembering, for the two of them and the king as well have made it in the past. This last involves a tale that will be repeated later in more detail to the king.[117]

In the terms of later commentaries, does Gsal-snang merely make the bs. resolve or take the full vow? He has no pm. vow at the time, so if such is prerequisite, this must be only the resolve. Nevertheless, he is said to take a new name, which in later tradition is a characteristic of the Yogācāra form of the vow.[118]

As to the date of the event: H.E. Richardson gives the birth of Khri-srong-lde-btsan as A.D. 742.[119] The histories indicate that the king turned to Dharma at age 13, which would have been the year of his accession to the throne.[120] Counter to this is an edict (bka'-gtsigs) found at Bsam-yas in which it is stated that several calamaties at the time of his twentieth year impressed upon him the importance of re-establishing Buddhism.[121]

The date on which Śānta died, in Tibet (from the kick of a horse), is placed by Tucci in the period before 779, the completion of Bsam-yas.[122] His teaching in Tibet then took place between 755 or 762 and 779.

The is general agreement upon subsequent events. Gsal-snang returned from Mang-yul to Tibet to report his discovery of Śānta to the king. The political situation having been prepared for the arrival of the teacher (the minister Ma-zhang was buried alive in a cave)[123], he was invited.[124] Ye-shes dbang-po was sent to Nepal to invite him, and others were sent to meet him at Mang-yul.[125]

We have already seen that Śānta considered his past bs. resolve, taken along with Gsal-snang and the reigning king, to have been a major impetus for his mission to Tibet. Some accounts have him relate this story to the king, reminding him of their former life together. The resolve is also mentioned at a pertinent passage of the Padma thang-yig.[126] In this text also, Śānta, in discussing the arrival of Padmasambhava, reckons that to conquer demons is "the task of a bodhisattva," mindful of Viṁśaka 20a.[127]

In another association of Śānta with the bs. vow, the praṇidhāna appears in a stotra ascribed to him.[128]

Khri-srong-lde-btsan is reputed to have been an emanation of Mañjuśrī (e.g., Blon-po bka'-thang 871.4), as his predecessor Srong-btsam-sgam-po, in the previous century, was regarded an emanation of Avalokiteśvara (ibid. 870.6). The king is said to have rejected the four dark, and taken on the four bright dharmas (of the Kāśyapa-parivarta), a bodhisattva practice (ibid. 871.6-872.1).

Śānta's first recorded words to the king contain a reference

to vows, and to the third aspect of bs. morality: "Worship the Precious [Three]. Maintain the pledges and the vows. Chiefly, do only what will benefit sentient beings."[129] The Ngor chos-'byung, citing the Sba-bzhed, has the teacher first ask the king, three times, whether he recollects their common resolve to spread the Dharma together. At the negative response, he tells the story of their past life on the banks of the Ganges (238.3-5). Aside from this, the histories also describe the early teachings of Śānta to the king as encompassing the ten virtuous paths, the eighteen elements and the twelve links of dependent origination.[130]

The BA (pp. 42-43) gives a less convincing account of the meeting between the philosopher and the king. "What is his doctrine?" asks the king of his minister. Śānta declares it to be "to follow whatever is proved correct after examination by reason, and to avoid all that does not accord with reason."[131]

Inscriptional and other ancient evidence give some indication of ideological changes effected in the governing class by the new religion. For example, in the inscription at the bridge-head at 'Phyong-rgyas the deeds of Khri-srong-lde-btsan in uniting the realm of Tibet are called those of a bodhisattva,[132] and in this text he is also titled Dharmarāja (chos-rgyal). This is reminiscent of passages contained in the chronicles discovered at Tun Huang.[134] A fragment from Tun Huang attributes to Dharma the happiness of the Tibetans under their two great Dharma kings: from a feeling of love (byams-pa) for all, came moral conduct.[135] The importance of oaths in this dynasty appears on a pillar inscription of Bsam-yas, and in an edict of the king.[136] In a preface to a Bstan-'gyur work of the king himself, he describes his conversion in the course of a discussion with Śānta. The

new moral law he says is based upon karma, not upon rites.[137]

Who were the translators for Śānta when he arrived? The early sūtras were taught by Chinese, and the Sba-bzhed mentions among their translators a Chinese Ananta (10.4), which confuses the issue for later historians, because Śānta's first translator is specified as "the Kaśmīri son of good family Ananta" (16.11). The other histories follow the Sba-bzhed in giving Ananta as translator at his first meeting with the king, and for subsequent teachings on the ten virtues and other subjects.[138] On the other hand, the Rgyal-po'i bka'-thang gives Śānta's translator as Dpal-brtsegs.[139] The Kaśmīri Ananta is mentioned in the Lo-paṇ bka'-thang as an earlier translator of sūtras at the time of Thon-mi sambhota.[140] In another place, the Lo-paṇ states that Dpal-brtsegs knew "Chinese and so forth."[141] Sum-pa mentions Ananta as "a brahmin from Nepal."[142] On Dpal-brtsegs' own works in the Bstan-'gyur see Tucci, MBT 2, pp. 139-41. Along with Ye-shes snying-po (Ākāśagarbha), he is compiler of the Ldan-dkar catalogue.[143] No translator is given in the colophon to the Viṁśaka itself; presumably it is the same as for the commentary by Śānta that follows it in the Bstan-'gyur: the Indian preceptor (mkhan-po) Vidyākarasiṁha and Zhu-chen-gyi lotsāva Mañjuśrīvarman (colophon). The latter, however, is known as compiler of the Sgra-sbyor bam-po gnyis-pa and the MHV, both tools for the re-translation of works not conforming to the standards for technical terms.[144] The Viṁśaka and commentary, as they appear in the Bstan-'gyur, may therefore constitute a re-translation following the technical terminology developed for the translation of the Bbh. They are listed in the Ldan-dkar catalogue (ed. Lalou, p. 335, nos. 675-76), but this is no

good indication of the date of their translation. Had they been translated twice in the century, Dpal-brtsegs or anyone else could have been the original translator. Dpal-brtsegs is translator of the Śiṣyalekha of Cg, referred to in the colophon as Zhu-chen-gyi lotsāva bande Dpal-brtsegs rakṣita; the title bande, an honorific for "monk", and rakṣita added to his name indicates that he was at the time a disciple of Śānta at Bsam-yas, although he does not appear in any listing of the original seven monks.[145] Śānta and Ye-shes dbang-po, on the other hand, are mentioned first by the Sgra (2.2-3) among the older translators whose work had to be re-done; having participated in a ceremony for the bs. vow, they could have translated the Viṁśaka as part of a subsequent study of it. The Sba-bzhed mentions a rtsa-ba'i lung nyi-shu-pa among important early translations at Bsam-yas; despite the fact that lung (*āgama) is later reserved as a term for sūtra, it could refer to the Viṁśaka in this context (52.8). The reference to Dpal-brtsegs, in the Bka'-thang, as original translator for Śānta may be taken as an attempt to reinforce the reputation of a figure important to the Rnying-mas for the translation of tantras important to them (BA 102).

The teaching of the Viṁśaka by Śānta should probably be placed in his second visit to Tibet, after having returned to Nepal to make way for Padmasambhava to exorcize forces that objected to his teachings. Then Śānta and Padma together laid the groundwork for Bsam-yas, on the model of Otantapuri.[146] The Sba-bzhed reports that Padma caused the sinful deities to submit while Śānta, by speaking Dharma, converted the benign (23.11). The abbot bodhisattva is also supposed to have defeated anti-social Bon elements after the departure of Śānta (ibid. 27-29).

Twelve Sarvāstivāda monks were invited to participate in the first monastic ordinations, of Ye-shes dbang-po and six others. Immediately upon ordination they are said to have gained the abhijñās and inconceivable wisdom. Śānta's ordination lineage was painted upon the walls of Bsam-yas.[147] The Dga'-ston mentions that the five lay precepts were given before the monastic pm. (90a.7). This text furthermore informs us that the names of the buildings of Bsam-yas corresponded to their functions (95b-96a): for example, the building for paṇḍits and translators (lo-paṇ sgra-sgyur khang), for the teaching of pm. vows (rnam-dag khrims-khang gling), for the teaching of bs. (sems-skyes byang-chub gling). Translation work was inaugurated by Śānta and Ye-shes dbang-po, who seems to have remained his chief disciple (ibid. 105a).[148]

The Viṁśaka is classified by Bu-ston on the practical side of Dharma (History, 1.57). Following his mention of the Viṁśaka, its vṛtti and the pañjikā of Bodhibhadra in the catalogue to the Zhwa-lu Bstan-'gyur, Bu-ston notes that these authors did not hold the Cittamātra philosophy; they are known in Tibet as Cittamātrins for their writings in accordance with the Morality chapter of the Bbh.[149]

Kamalaśīla falls into the same category. His discussion of the bs. vow in the Bhāvanākrama, written for the same Tibetan king to refute the Chinese "no activity" position, follows that of Śānta.[150] He too held Mādhyamika for doctrine, Yogācāra for practice.

Additions made by Śānta, in his Viṁśaka commentary, to parallel passages of the Bbh would seem to indicate that he is addressing monks not yet overly familiar with the vinaya.[151] He has al-

so written a text on bhikṣu morality.[152] Were both these done for the monks of Bsam-yas? Perhaps they are lecture notes, written up later in accord with the Bbh. Some passages of the comm. follow the Tibetan tr. of the Bbh but not any Skt version in our possession.[153]

That the Viṁśaka remained important in India is evident from the fact that Bodhibhadra of Nālandā did a commentary to it.[154] Bodhi was an upāsaka.[155] His commentary to the Viṁśaka was translated by the Indian preceptor *Kṣemaṁgama[156] and lotsāva Mang-'or dge-slong Byang-chub shes-rab in the eleventh century. Atīśa cites this comm. frequently in the Lam-sgron, as well as the Viṁśaka itself; he states that the Viṁśaka should be studied,[157] and with this recommendation it takes its place in the religious traditions of the Later Spread, leading Tāranātha to classify Cg with Śāntideva as the "two wonderful master-teachers (ācārya)" of Indian Buddhism.[158]

* * *

The commentary of Śāntarakṣita was read with Dr. Artsa Tulku of the Department of Ancient Indian and Asian Studies, Magadh University, Bodh Gaya, Bihar (the IXth A-rtsa sprul-sku, Bstan-'dzin zla-grags chos-kyi rgyal-mtshan, Dge-bshes Lha-rams-pa of Se-ra). Later, parallel passages of the Bbh were compared with the Tibetan of Śānta's text, and these Skt passages were read with Dr. L. Hurvitz, Department of Asian Studies, University of British Columbia, who consulted the Chinese version of the Bbh (Hsüan Tsang version) at many points. Of the secondary literature upon which the notes are based, portions of the Byang-chub gzhung-lam of Tsong-kha-pa were read with Prof. Tulku, and the comm. to the Viṁśaka by Grags-pa rgyal-mtshan was

read in full with Mkhan-po A-pad, Principal of the Sakya Lama's college (Sa-skya'i bshad grwa) of Musoorie, U.P., with the assistance of his student, Mig-dmar tshe-ring.

Notes to Chapter Four

1. LVP, La Morale Bouddhique (Paris: Nouvelle Librairie Nationale, 1927), Ch. 5 (from the AK).

2. Ibid., pp. 46, 132; AS pp. 95-96.

3. Sa-skya paṇḍita (abbrev. Sa-paṇ), in his Sdom-gsum rab-dbye (3a.2-6; other views discussed 3a.6ff), argues that the prātimokṣa vow of the auditor is avijñapti-rūpa and born from actions of body and speech; being material in nature, it is lost at death. The bodhisattva vow, being born from thought, is non-material and persists as long as the thought that bears it does not fail. Go-ram-pa discusses this issue in his Sdom-gsum 'khrul-spong (chronicling responses to objects made to the Sdom-gsum of Sa-paṇ), 3a.4-b.6. See also Go-ram-pa, Sdom-gsum spyi-don 15a.1-16b.1.

4. On morality & karma see Mark Tatz, Rebirth (N.Y.: Anchor, 1977), pp. 30-32 & refs. p. 56, n. 34. On this system of śīla as practiced by the bodhisattva see Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature, reprint (Delhi: Motilal, 1975), pp. 193-208.

5. See AK vol. 4, p. 83 & refs. ibid. n.1. Transgression of artificial rules is also termed prajñapti~ and pratiṣedha-sāvadya.

6. See Ny s.v. paṇṇatti-sīla (sic, p. 123), and sīla (pp. 170-71); VM Ch. 1, par. 16ff (tr. pp. 6ff) on sīla. For the prātimokṣa rules of the monk see Charles Prebish, tr., Buddhist Monastic Discipline (University Park: Pennsylvania State U., 1975).

7. The interpretations of Bodhibhadra and Tsong-kha-pa will be given in Ch. 5, n. 1 below.

8. Ratnākaraśanti, Sūtrasamuccaya-bhāṣya-Ratnālokālaṁkāra-nāma

(O 5331), P Bstan-'gyur Dbu-ma A 274a.8-b.1. On this author see Tāranātha, History, op. cit., p. 295 & n. 14; R p. 37, n. 4,5; BA p. 206.

9. So, for example, Lo-chen Dharmaśrī attributes the tripartite division to the Ratnakūṭa (Sdom-gsum nges-'grel 283.2-4). The three aspects are implicit, at least, in par. 93 of the Kāśyapa-parivarta sūtra of the Ratnakūṭa (ed. A. v. Staël-Holstein [Shanghai: Commercial Press, 1926], p. 136).

10. Bhāvanākrama-sūtrasamuccaya (O 5329, author not given), P Bstan-'gyur Dbu-ma A 163b.8-164a.2.

11. Dharmaśrī, op. cit. 283.5-6.

12. Cited Ch. 5, n. 68 below.

13. Dharmaśrī, op. cit., 284.4.

14. On these eight dharmas see Appendix C, sect. 3.24 below. This account is based on Dharmaśrī, op. cit. 297.5-300.6, commenting upon Mnga'ris paṇḍita, Sdom-gsum rnam-nges vv. 111-112 (p. 10a.2-3); see also the comments of Gzhan-phan Chos-kyi dbang-phyug, Sdom-gsum rnam-nges tshig-don legs-pa'i 'grel-pa 57b.7-58b.1.

15. See Prebish, Monastic Discipline, op. cit., especially pp. 50-53 for the four pm. defeats.

16. See sect. 3.2 of the outline of the Viṁśaka with comm. at the head of Ch. 5, below. The discussion is taken from Dharmaśrī, op. cit. 300.6-306.2; commenting upon Mnga'ris, op. cit., vv. 113-114b (p. 10a.4-5); cf. Chos-kyi dbang-phyug, op. cit., 58b.6-60b.1.

17. Both stories are taken from the Skill in Means (Upāya-kauśalya) sūtra; see Ch. 5, n. 68 below. This account again from Dharmaśrī, op. cit., 317.4-6.

18. Mnga'-ris, op. cit., vv. 116b-117b (p. 10a.1-2); Dharma-srī, op. cit. 331.5-335.5; Chos-kyi dbang-phyug, op. cit. 62a.2-b.2.

19. In addition to literature on the "three vows" utilized in this chapter (the Rnying-ma and Bka'-brgyud system of Mnga'-ris and commentators, and the Sa-skya system of Sa-paṇ et al), other significant members of the genre should be mentioned, viz., Shar-rdza Bkar-shis rgyal-mtshan, Sdom-gsum skor, dbu-med ed. Topdem Tshering (Dolanji, H.P.: Tibetan Bonpo Monastic Centre, 1972); Dge-bshes Tshe-dbang bsam-grub ('Bras-spungs mtshan-zhabs), So-thar byang-sems gsang-sngags gsum-gyi sdom-pa'i bslab-bya Nor-bu'i 'od-phreng, referred to by A. Macdonald, Le Maṇḍala du Mañju-śrīmūlakalpa (Paris: Adrien-Maisonneuve, 1962), pp. 74-75n.; Padma dkar-po ('Brug-chen IV, 1527-92), Sdom-pa gsum-gyi rgyan (University of Washington, Far East Library, I-Tib-677, publ. 1969; and from India: Vibhūticandra (twelfth century), Tri-saṁvara-prabhāmālā (Sdom-gsum 'od-kyi phreng-ba), O 4549 (and University of Washington, Far East Library, I-Tib-344); and Jñānaśrībhadra, Śīla-saṁvara-samayāvirodha, O 4546.

20. Mnga'-ris, op. cit., vv. 102d-103a (p. 9a.6-b.1); Chos-kyi dbang-phyug, op. cit., 54a.3-5; Dharmaśrī, op. cit., 270.1-4. For the verse of Atīśa and auto-comment see R.F. Sherburne, A Study of Atīśa's Commentary on His Lamp of the Enlightenment Path (Lam-sgron), Ph.D. dissertation, University of Washington, 1976, p. 196. The seven pm. classes are monk (bhikṣu), nun (bhikṣuṇī), non-probationer (śikṣamāṇā), male novice (śrāmaṇera), female novice (śramaṇerikā), layman (upāsaka), and laywoman (upāsikā); see ibid., pp. 255, 266, n. 41, 42.

21. Dharmaśrī, op. cit. 560.1-5; commenting upon Mnga'-ris,

op. cit., v. 177 (pp. 14b.6-15a.1); cf. Chos-kyi dbang-phyug, op. cit., 89a.5-b.2. For another translation of the verse by Klong-chen see Herbert V. Guenther, tr., Kindly Bent to Ease Us, part 2 (Emeryville, Ca.: Dharma Publishing, 1976), pp. 58-59; and comments, ibid., pp. 55-56, 103-4 n. 9.

22. Mnga'-ris, op. cit., vv. 181c-k82a (p. 15a.4); Dharmaśrī, op. cit., 573.6-578.3; Chos-kyi dbang-phyug, op. cit., 91a.5-b.3.

23. Mnga'-ris, op. cit., vv. 184b-186a (p. 15a.6-b.2); Dharma-śrī, op. cit., 581.4ff; Chos-kyi dbang-phyug, op. cit., 92b.1ff. Mnga'-ris was himself reputed a master of vinaya and holder of all three vows (Eva M. Dargyay, The Rise of Esoteric Buddhism in Tibet [Delhi: Motilal, 1977]), p. 157. He received bodhisattva ordination from his father (ibid., p. 156). In context of the lives of other teachers (ibid., pp. 101, 105), it is evident that the father-son transmission of bs. vows is preferable, for the Rnying-ma-pa, to monastic celibacy and the pm. vow.

24. See Viṁśaka 11c & Ch. 5, n. 68 below.

25. Refs. n. 3 above.

26. Sa-skya paṇḍita, Sdom-gsum, op. cit. See also ibid., 30a-b, and n. 89 below.

27. Ref. n. 17 above. See also Go-ram-pa, 'Khrul-spong, op. cit., 28b.2-4, on short versus long-term karmic effects.

28. Tsong-kha-pa, Byang-chub gzhung-lam, O 6145.

29. Sa-paṇ mentions the view that one can be reborn a deva-bhikṣu (Sdom-gsum, op. cit., 4a.2-3).

30. Upavāsa: the vow taken by laity (on new and/or full moon days, Ny p. 170) to abstain, for a day and a night, from murder; theft, incontinence; lying; intoxicating liquor, scent, garlands, and unguents; dance, song and music; a high seat; and eating after

noon (AK vol. 4, p. 47; cf. ibid. 4.43-44, 62-63). Tsong cites other enumerations suggested by Samudra (9a.5-6). On the gomi-upāsaka, the celibate layperson, for example, see also Dharmaśrī, op.cit., 26a.2-4.

31. Bbh, ed. Dutt, p. 96, lines 10-12, W 138.24-27; Tib Bstan-'gyur Sems-tsam Zhi 85b.8-86a.2.

32. On Abhayākaragupta, a vinaya-master of Bodh Gayā, see G. Tucci, Tibetan Painted Scrolls (Rome: Libreria dello Stato, 1949), p. 657b; Tāranātha, History, op. cit., pp. 313-15; D.I. Lauf, Tibetan Sacred Art (Berkeley: Shambhala, 1976), p. 24 & pl. 11.

33. Bodhibhadra is referred to here by Atīśa, who was his pupil, as "the great master of the bodhisattva-piṭaka vinaya" (Atīśa, Lam-sgron, op. cit., pp. 201, 552. The statement of Bodhi is found in his Bodhisattva-saṁvara-viṁśaka-pañjikā (O 5584), P Bstan-'gyur Sems-tsam Ku 215b.8-216a.2.

34. Verse 20 marks the transition from discussion of cittotpāda to discussion of prātimokṣa (Atīśa, Lam-sgron, op. cit., tr. p. 196, ed. p. 546.

35. In context of the qualities of śīla-svabhāva, Guṇaprabha (seventh century) says: "'Humanity' refers to the governing (kṣatriya) class on down. [Among sentient beings,] it is predominantly for [humanity] that a great share of benefit and happiness ensues from the appearance of the Buddha, the preaching of Dharma and the establishment of the Community" (Bodhisattva-śīla-parivarta-bhāṣya, O 5546, P Bstan-'gyur Sems-tsam Yi 229b.2-3; commenting upon Bbh, Skt 96.2; W 138.12; Tib 85b.4). On vinaya-master Guṇaprabha, supposedly a pupil of Vasubandhu and tutor of Harśavardhana, see Bu-ston, History, op. cit., vol. 2, pp. 160-61

(147ff); also Tāranātha, *History*, op. cit., pp. 176 & refs. n. 1 (esp. ref. to I Tsing), 179-81; Th. Stcherbatsky, *Buddhist Logic* (repr. N.Y.: Dover, 1962), vol. 1, p. 32 (after Bu-ston); V.V. Gokhale, "The Pañcaskandhaka by Vasubandhu and its Commentary by Sthiramati", (Guṇa as author of a *vivaraṇa* to these two works), in ABORI vol. 18, pt. 3 (1937), p. 283 n. 2; Banerjee, A.C., *Sarvāstivāda Literature* (Calcutta: by the author, 1957), pp. 44-45.

36. *Sic* Tsong, but the colophon to this work gives Kha-che Ye-shes dpal bzang-po and mkhan-po Jñānaśrībhadra as author and translator respectively. Both names presumably refer to the Kaśmīri teacher (eleventh century) who learned Tibetan in residence at Ta-bo (BA p. 355; see also Tāranātha, *History*, op. cit., pp. 430-31 & refs.; Bu-ston, *History*, op. cit., v. 2, p. 215; HADANO Kakuyū, "A Note on the *Ārya-Laṅkāvatāra-vṛtti* by Jñānaśrībhadra, Tohoku 4018," Acta Asiatica 29 (1975), esp. pp. 77-82; R. p. 37, n. 4.5 & refs.

37. See for ex. *Siddhi* pp. 727-29 & refs.; Har Dayal, *The Bodhisattva Doctrine*, op. cit., Ch. 3; BCA Ch. 1,3,4; Atīśa, *Lam-sgron*, op. cit., Ch. 2.

38. Ngag-dbang chos-grags, *Sdom-pa gsum-gyi rab-tu dbye-ba'i spyi-don Kun-gsal nor-bu'i phreng-ba* (Dharamsala: Dge-slong Bstan-'dzin rgya-mtsho, 1965), University of Washington, Far East Library I-Tib-170, pp. 17b.7-18a.1.

39. This last clause after R. p. 85; cf. MSA Ch. 4, vv. 8-14.

40. MSA 4.7 & comm.; cf. R pp. 84-85. On *gotra* as cause see also ibid., pp. 128-29.

41. Ref. Ch. 5, n. 2, last par., below. See also Dharmaśrī, op. cit., 265.5-6; cf. VM Ch. 2, par. 22 on the connection of "conscience and shame" with virtue.

42. For the more detailed discussion of Tsong see Ch. 5, n. 43.

43. Go-ram-pa also mentions the cittotpāda ceremonies of Nāgārjuna and Jetāri (O 5405, 5363). The attribution to Nāgārjuna of the "Mādhyamika" system is based upon this text and the Sūtra-samuccaya (O 5330), in the comm. to which Ratnākaraśānti outlines a ceremony (O 5331, P Bstang'gyur Dbu-ma A 282b.7-283b.4). It is doubtful, however, that the author of a cittotpāda ceremony is as early as the second century philosopher of the same name. See also Filliozat, "Sikṣāsamuccaya et Sūtrasamuccaya", JA 1964, pp. 473-78. For Candrakīrti, morality remains a matter of abstention from harmful activity (Madhyamakāvatāra, tr. LVP, Le Muséon 7 [1907], Ch. 2, pp. 280-93, esp. v. 9a-c).

44. Go-ram-pa, Spyi-don, op. cit., 26a.1-6. The Sa-skya (but also ris-med, "nonpartisan") scholar 'Jam-dbyangs mkhyen-brtse dbang-po (1820-92) gives identical listings for the two traditions, tracing them back, however, to the Ākāśagarbha and the bodhisattva-piṭaka for Mādhyamika and Yogācāra respectively (Theg-pa chen-po shin-tu rgyas-pa'i lugs-kyi sems-bskyed dang sdom-pa'i cho-ga Byang-chub sems-dpa'i lam-bzang, in the Gdams-ngag mdzod of Blo-gros mtha'-yas, ed. N. Lungtok & N. Gyaltsan, vol. 2 [New Delhi: by the editors, 1971], p. 438.

45. See Appendix A, sect. 1-7.

46. O 926; this passage cited ŚS, first pps. of Ch. 4.

47. Go-ram-pa, Sdom-pa gsum-gyi rab-tu dbye-ba'i rnam-bshad Rgyal-ba'i gsung-rab kyi dgongs-pa gsal-ba, 67b.6-68a.6. See also Go-ram-pa, 'Khrul-spong, op. cit., no. 45 ("Which Mahāyāna system for cittotpāda is used in tantric ritual"), no. 46 ("Differences of philosophic viewpoint and its relation to the ceremony"), and no. 47 ("Downfalls of the ŚS and Bbh systems and

their relationship to the sūtras"), 31a.6-32a.2.

48. See also Go-ram-pa, ibid., 32a.2-6.

49. Dharmaśrī says the same (Sdom-gsum, op. cit. 277.6-278.5).

50. Geshe Ngawang Dhargyey, oral communication, Dharamsala, 13-December-1975. Cf. Mnga'-ris, op. cit., vv. 95b-96b (pp. 8b.6-9a.1); Dharmaśrī, op. cit., 250.6ff; Chos-kyi dbang-phyug, op. cit., 50b.6-51a.6.

51. BA p. 272. For Atīśa's account of the differences see Lam-sgron, op. cit., pp. 135-39.

52. From the old and new translations of the ŚS, and the BCA commentaries of Prajñākaramati and others.

53. Sde-gzhung Rinpoche, oral communication, cited by Sherburne in Atīśa, Lam-sgron, op. cit., p. 299 n. 78.

54. A few studies of early Mahāyāna that may be noted are Edward Conze, Thirty Years of Buddhist Studies (Columbia: U. of South Carolina Press, 1968), articles pp. 123-84; HBI pp. 686-765; A.K. Warder, Indian Buddhism (Delhi: Motilal, 1970), Ch. 10.

55. See for ex. Prebish, Monastic Discipline, op. cit., on the "lesser vehicle"; on tantra see Stephan Beyer, The Cult of Tārā (Berkeley: U. of California Press, 1973). The few studies of strictly Mahāyāna (Vehicle of the Perfections) ceremonial are noted infra and listed in the bibliography. The best summary account of this chapter of the Bbh is done from the four Chinese translations by Lung-lien, "Bodhisattva Prātimokṣa" in EB vol. 3, pp. 240-46.

56. A.K. Warder, in BSOAS 21 (1958), pp. 195-96.

57. On tantric vows and pledges see Beyer, Tārā, op. cit., pp. 403-7.

58. On the parallels of pm. and bs. ordination see Atīśa,

Lam-sgron, op. cit., Chart 2 (an outline of bhikṣu ordination) and Chart 3 (an outline of Atīśa's ceremony for receiving the bs. vow), pp. 237-38, 288, 289 n. 20. See also two unpublished papers on the Lam-sgron by Sherburne, viz., "Atīśa: Prātimokṣa and Bodhisattva Vows," and "Atīśa: Bodhisattva Vow Ritual" (University of Washington, Inner Asia Colloquium, 19-February and 14-May-1975. See also parallels noted below in Ch. 5.

59. See for ex. Alex and Hideko Wayman, The Lion's Roar of Queen Śrīmālā (N.Y.: Columbia U. Press, 1974), pp. 79-80; R part 2; Leon Hurvitz, Scripture of the Lotus Blossom of the Fine Dharma (N.Y.: Columbia U. Press, 1976), pp. xx-xxiii; Fujita Kōtatsu, "One Vehicle or Three?", tr. L. Hurvitz, Journal of Indian Philosophy 3 (1975), pp. 79-166.

60. "Differentiation of individual characteristics": mtshan-rtog, glossed by Sde-gzhung Rinpoche as mtshan-ma'i rnam-rtog--for ex. the five sensory objects, or the characteristic marks of "male" and "female" (oral communication, 5-June-1978).

61. Snang-ba thams-cad lha dang ye-shes gang rung gi rnam-rol du longs-spyod-pa'i ldog-pa nas bzhag-pa'i phyir ro//

62. BA pp. 31-33.

63. Prebish, Monastic Discipline, op. cit., p. 11.

64. On saṁvara: It must, however, be pointed out that restraint (saṁvara), even in early usage, has three senses, somewhat analagous to relative and ultimate bodhicitta: the restraint that is verbal convention (saṁketa), or pm., the restraint born of meditation (dhyāna), and the restraint without outflows that is possessed by arhats (AK Ch. 4, pp. 43-51; AS p. 90; MSA Ch. 16, v. 20, Tib Bstan-'gyur Phi 219a.6-8; cf. Konstantin Régamey, Bhadramāyavyākaraṇa, Tib text, tr. etc. [Warsaw Society of

Sciences and Letters, Publications of the Oriental Commission no. 3, 1938], par. 80 & n. 389). For saṁvara in Pāli usage see Ny s.v. sīla; VM ch. 1, par. 18.

65. Har Dayal, Bodhisattva Doctrine, op. cit., p. 200. See also ibid., pp. 254-55 on arthacaryā.

66. Hōbōgirin s.v. "Bosatsukai" (Bodhisattva-śīla), p. 142.

67. Bbh ch. 2; see also MSA ch. 4.

68. See Appendix A below for a tr. of Sushama Devi, ed., Samantabhadracaryā-praṇidhānarāja, Śatapiṭaka Series vol. 4 (New Delhi: International Academy of Indian Culture, 1958); see also P.L. Vaidya, ed., Gaṇḍavyūhasūtra, Buddhist Sanskrit Texts no. 5 (Darbhanga: Mithila Institute, 1960), pp. 428-36; O 716, P Bka'-'gyur Rgyud Ya 268a.2-271b.4 (Āryabhadracaryā-praṇidhāna-rāja, out of its sūtra context). The English tr. includes topic headings from Bhadrāpaṇa (Rgyan bzang-po), O 5515, Ārya-Bhadra-caryā-praṇidhānarāja-ṭīkā, and is reprinted with minor changes from L. Chandra and Perala Ratnam, ed., Studies in Indo-Asian Art and Culture, v. 5 (New Delhi: International Academy of Indian Culture, 1977).

Bodhisattva resolve (tr. "vow") is a major theme in the Daśa-bhūmika sūtra, especially at stage seven; Skt ed. J. Rahder, Le Muséon 39 (1926); tr. Megumu Hondo, Śatapiṭaka Series vol. 74, 1968.

69. See Appendix B below. Candragomi-praṇidhāna (Btsun-pa zla-ba'i smon-lam). Colophon: rab tu bsngags pa'i gnas chen po nye ba'i 'thung gcod dpal po yam bu'i grongs khyer du/ bal po'i paṇḍita dze ta [i.e., Jeta] karṇa'i zhal snga nas dang/ bod kyi lo tsā ba shākya'i dge slong nyi ma rgyal mtshan dpal bzang pos bsgyur cing zhus te gtan la phab pa'o//.

70. Atīśa, Lam-sgron, op. cit., p. 135 & n. 9; cf. ibid. p. 86.

71. See Ch. 5, n. 7 & Appendix C below.

72. Mnga'-ris, Sdom-gsum, op. cit., v. 103bc (p. 9b.1); Dharmaśrī, op. cit., 270.4-272.2; cf. Chos-kyi dbang-phyug, op. cit., 54a.3-b.1.

73. Mnga'-ris, op. cit., vv. 102d-103a (p. 9a.6-b.1); Dharmaśrī, op. cit., 270.1-4; Chos-kyi dbang-phyug, op. cit., 54a.3-5.

In the Mādhyamika form of the vow that is generally adhered to in Tibet, the resolution and the setting forth are combined. Masters of the Sa-skya sect will recite the Bhadracaryā three times, with the candidate, at the close (Sde-gzhung Rinpoche, oral communication, Seattle, 26-June-1972; Sa-skya Khri-'dzin Rinpoche, oral communication, Vancouver, 22-May-1978).

The cittotpāda is also found in Theravāda tradition. At the close of religious ceremonies, the congregation may be enjoined by the bhikkhu to make a resolve to attain bodhi, whether as śrāvaka, pratyekabuddha or samyak-sambuddha (Walpola Rahula, "L'Ideal du bodhisattva dans le Theravāda et le Mahāyāna," JA 1971, p. 70). Sa-paṇ acknowledges this. There are two forms of cittotpāda, he says: that of the śrāvaka and that of the bodhisattva. That of the former is threefold: the aspiration for arhatship, for pratyekabodhi and for Buddhahood. Because śrāvaka doctrines have declined, however, very little is undertaken in their ceremonials (Sdom-gsum, op. cit., 27a.5-b.1); for explication see Go-ram-pa, Rnam-bshad, op. cit., 67b.1ff. On the bs. in śrāvaka systems see AK ch. 7, vv. 108-111; AD ch. 4, vv. 223-241.

74. É. Lamotte, ed. & tr., Saṁdhinirmocana Sūtra (Louvain: Bibliothèque de L'Université, 1935).

75. Ed. Nalinaksha Dutt, IHQ 7 (1931), pp. 259-86. The sūtra of this title cited by the ŚS bears no resemblance.

The definition by LVP (Morale, op. cit., pp. 239-40) of "bodhisattva prātimokṣa" as the practice of the six perfections, is only approximately correct: The six perfections serve to classify the various parts of the morality of collecting virtuous dharmas, but not the two other aspects of Buddhist morality. Strictly speaking, "bs. pm." refers only to morality of the vow.

76. Ch. 5, sect. 3.231.211 & n. 66 below.

77. Ch. 5, n. 33; and LVP, Morale, op. cit., p. 246.

78. See for ex. notes 36, 46 & 66 to Ch. 5 below.

79. Bodhi differs from Śānta on the interpretation of Viṁśaka 11c; see comment by Tsong, Ch. 5, n. 68 below.

80. See Ch. 5, n. 43 below.

81. For further discussion of bs. trainings by Tsong and others see Ch. 5, n. 9 & 30 below.

82. Ch. 5, sect. 3.221.1 & n. 42 below; see also LVP, Morale, op. cit., p. 246.

83. For ex., the Byang-chub ltung-bshags that is provided with Skt title Triskandha-dharma-sūtra (xylograph without colophon, gift of AT, 1977) used by the Dge-lugs-pa; tr. in Mahāyāna Recitation by Düboom Tulku and Brian Beresford (Dharamsala: Dharmakāya Co-operative Publications, 1976); commented upon in Purification Practices (Dharmasala: Library of Tibetan Works and Archives, undated). See also M. Lalou, Inventaire des Manuscrits Tibétains de Touen-houang Conservés à la Bibliothèque Nationale, nos. 213ff.

84. See Ch. 5, n. 46 below.

85. On the numbering of these misdeeds in Chinese tradition

see Lung-lien in EB, op. cit., pp. 243-44.

86. See refs. n. 17 above; and Mnga'-ris, op. cit., v. 124ab (p. 11a.2); Dharmaśrī, op. cit., 349.6-350.7; Chos-kyi dbang-phyug, op. cit., 64b.1ff. Cf. comm. by Vasubandhu in MS, pp. 215-16: permission to cause a small suffering to produce a great benefit.

87. S. Beyer, Tārā, op. cit., p. 305.

88. So says I Tsing (Takakusu, tr. Records of the Buddhist Religion [Oxford: Clarendon Press, 1896], p. 197). See also P. Demiéville, "Le Bouddhisme et La Guerre", in Choix D'Études Bouddhiques (Leiden: Brill, 1973), p. 263; É. Lamotte, Traité de la Grande Vertu de Sagesse, vol. 2 (Louvain: Institut Orientaliste, 1949, repr. 1967),pp. 740 n. 1, 741.

89. Grags-pa rgyal-mtshan, Ch. 5, n. 68 below; Mnga'-ris, Sdom-gsum, op. cit., v. 123d (p. 11a.1); Dharmaśrī, op. cit., 349.2ff; Chos-kyi dbang-phyug, op. cit., 64a.5ff; Padma dkar-po, Sdom-pa gsum gyi rgyan, op. cit., p. 31. Cf. the terms "black and white" karma used by Sa-paṇ to make the same point (at n. 26 above).

90. Ref. n. 17 above, and Ch. 5, n. 72.

91. LVP, "A propos du Cittaviśuddhiprakaraṇa d'Āryadeva", BSOAS 6 (1931), pp. 411-13.

92. G. Tucci, Minor Buddhist Texts, part 2 (Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1958), p. 99. On this subject see also Lamotte, Traité, vol. 2, op.cit., p. 861; Guy Bugault, La Notion de "Prajñā" ou de Sapience selon les Perspectives du "Mahāyāna" (Paris: E. de Boccard, 1968), pp. 158 n. 1, 159 ("The end of morality in samādhi; freedom even from

pranidhāna", etc.).

93. Cited in Śs, tr. p. 165.

94. Holmes Welch, Buddhism under Mao (Cambridge: Harvard U. Press, 1972), pp. 280-88. The story comes from the Skill in Means sūtra (ref. n. 17, 86 above), under its Taishō title Jñānottara-bodhisattva-pariprcchā.

95. "Tīrthika treatises" would cover what Har Dayal refers to as a "liberal education" (Bodhisattva Doctrine, op. cit., p. 218)--grammar, logic, (non-Buddhist), philosophy, medicine and the various arts and crafts--in fields that are not specifically Buddhist (MHV nos. 1554-59; cf. Daśabhūmika sūtra, op. cit., tr. pp. 179, 183; also Ch. 5, n. 95 below.

96. See for ex. VM ch. 1, par. 100-104.

97. P Mdo Zhu 310b.4ff.

For bibliographic data on the Ybh see Conze in IIJ 7, pp. 226-31. On Ybh as genre see Demiéville, "La Yogācārabhūmi de Saṅgharakṣa", in BEFEO 1954, pp. 339-436; on arhat and bs. as non-exclusive in this text, see ibid. pp. 369-76. For an outline of Ybh see Renou, L'Inde Classique, vol. 2 (1954), par. 2142-43; on its authorship see R, pp. 43-46; Wayman, Analysis of the Śrāvakabhūmi Manuscript, University of California Publications in Classical Philology vol. 17 (1961), Chs. 1-3.

98. Demiéville, "Le Chapitre de la Bodhisattvabhūmi sur la Perfection du Dhyāna", in Rocznik Orjentalistyczny vol. 21, p. 110. On the importance of the Śīla chapter see ibid., p. 110 & n. 10.

99. Ueyama's research reviewed Demiéville, TP 1970, pp. 47-62. Chos-rgub has sometimes, since his initial identification by Pelliot (JA 1908, p. 513), been mistakenly identified as a

Tibetan, e.g. by Lalou in context of his translations into Tibetan of Ratnakūṭa scriptures (JA 1927, p. 240 n. 1), and it is not always clear in Le Concile de Lhasa (Paris: Imprimerie Nationale, 1952; index s.v.) that Demiéville has recognized the identity of Fa Ch'eng and Chos-grub, but he is almost certainly Chinese. On his life, ca 755-849, see Demiéville, ibid., pp. 34-37; TP 1970, p. 49; HADANO Hakuyū in Acta Asiatica 1975, p. 89.

100. Dpa'-bo gtsug-lag, Mkhas-pa'i dga'-ston (Lho-brag chos-'byung, completed 1565), ed. L. Chandra from the ms. of T. Densapa, vol. Ta (Lo-paṇ chos-'byung), p. 170 (New Delhi: International Academy of Indian Culture, 1959).

101. Only the Sde-dge ed., for ex., credits Chos-grub for the translation of the Skill in Means sūtra. Some Chinese materials in the canon are reviewed by Tucci, MBT 2, introd.

102. A study of early classifications of the Bstan-'gyur is a desideratum. For example, is the "Old Narthang (Snar-thang)" canon, discussed by Ruegg, the basis of a printed version or simply a manuscript collection? (D.S. Ruegg, The Life of Bu Ston Rin Po Che [Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1966], pp. 20-25.) While visiting Kalimpong in 1976, I was informed by a literate monk of the Rnying-ma monastery under construction on the model of Smin-grol-ling, that his temple contained "the Old Narthang Bka'-'gyur and Bstan-'gyur, dating from five and a half centuries ago." Unfortunately, New Year's festivities at the temple prevented me from making an examination of the texts (apparently block-printed), and I was unable to obtain permission to re-visit the area. T. Densapa informs me that the palace temple in Gangtok contains the

Old Narthang canon. The matter should be taken up by local scholars. On the history of the Bstan-'gyur see Claus Vogel, Vāgbhaṭa's Aṣṭāṅga-hṛdaya-saṁhitā (Wiesbaden: Deutsche Morgenlandische Gesselschaft, 1965), pp. 21-33; and the article of Mochizuki tr. by Kenneth K.S. Ch'en as "The Tibetan Tripitaka" in HJAS 9 (1945-47), pp. 53-62.

103. Indogaku Bukkyōgaku Kenkyū vol. 11 (1963), pp. 715-21. This article was read with me by Shoji Matsumoto, Ph.D. Cand., Buddhist Studies, Univ. of B.C.

104. Ibid., pp. 716-17.

105. TP 1970, p. 59; cf. Li Fang-kuei,"A Sino-Tibetan Glossary from Tun Huang," TP 1963, pp. 233-356.

106. LVP, Catalogue of the Tibetan Manuscripts from Tun-huang in the India Office Library (Oxford: University Press, 1962), Stein collection no. 633.1. Microfilm provided by the British Museum.

107. byang chub sems dpa' sdom pa nyi shu pa/ slob dpon tsan dra go myi zhes bya ba'i ma 'ongs pa'i sems can gzhan rnams 'jug sla bar bya ba'i phyir gsungs so// 'di yang rang bzor byas pa ni ma yin gyi theg pa chen po'i mdo sde dang 'dul ba mtha' yas pa'i nang nas byang chub sems dpa'i sa bslab gsum (8) ngas (?) pa 'byang ba sa bslab pa'i mdo rnams slobs dpon aryasanga'i rnal 'byor spyod pa'i sa'i nang du gsungs pa las// tsan dra go mis bsdus ste gsungs so/

'di mgo nas mjug gi 'chad de/ lnga gang zhe na tshul khrims yang dag par blang ba'i thabs dang (9) blangs pa'i yon tan dang bslab pa'i mdo dang/ ltung byed kyi dngo po dang/ ltung ba las bslang ba'i thabs dang ste 'og nas yi ge'i gnyer dang sbyar zhing 'chad do//

de la byang chub sems pa'i bslab pa'i spyi ni rnam gsum ste/ sdom ba'i tshul khrims dang dge ba'i sdud pa'i tshul khrims dang sems can kyi (10) don bya ba'i tshul khrims te/ 'di 'og nas 'byung ba yang don gyi skabs dang sbyar zhing rigs par gsungs so//

'og nas bslab pa'i dngos po 'byung ba'i rnams kyang gang dge ba'i phyogs dang/ sems can kyi don du gyur ba dang/ gang don che ba'i dbang du bgyi zhing bsrung bar bslab bo// //

(11) bod skad du byang chub sems pa'i sdom ba nyi shu pa'o//

byang chub sems dpa' bya ba ni nyan thos dag las dgar ba'i phyir smos so//

de la byang chub sems dpa' yang gnyis yod de/ bsam ba yongs su dag pa ste/ sa dang po yan chad la gnas pa dang bsam ba ma (12) dag pa ste/ mos pa'i sa (sic) spyod pa'i sa la gnas pa man chad do//

'di gnyis gang yang rung bas bslab pa'i dngos po rnams don kyi dbang ma mthong gi bar du myi byed cing sdom pa ma bsdam ba'o//

nyi shu pa ni tshigs bcad rkang pa nyi shu pa mchis so//

sangs rgyas sras dang bcas (13)pa la gus par phyag 'tshal ci nus mchod yan lag gis dbye ba lnga las 'di man cad tshul khrims yang dag par blang ba'i thabs ston te de yang byang chub kyi khrims nod pa sa dang po sangs rgyas dang byang chub sems pa'i 'khor dang bcas pa la phyag.... [end fragment]

(14) rnams so// de la thugs las skyes pa zhes bya ba ni de bzhin gshegs pas gnyisu (sic) myed pa'i don rtogs nas chos kyi sku thob pa dang mthar byang chub sems dpas kyang gnyis su myed pa'i don rtogs nas chos gyi sku grub pa'i phyir ro//

nyan thos (15) gsung las skyes pa ni gsung gis chos bshad pa la brten nas// 'bras bu thob pa'i phyir ro//

de ni chos gzhan ma yin bas nyan thos myi bsu'o//

de dag la gus par gzigs ste/ dad ba bskyed nas rgyu ci yod pa dang sems kyis pa'i (?) stobs kyis (16) ci nus dang ci 'byor pas mchi'o//

phyogs dus kun na yod pa'o//

byang chub sems dpa'i tshul khrims gang// de ltar phyag 'tshal nas mchod de byang chub kyi tshul khrims ci lta ba bzhin mnod par bya ste/ dper na nyan thos gyi khrims ni ma zhig na yang tshe gcig gi bar (17) du nyi tshe yod par zad pa dang myi 'dra ste/ byang chub gyi tshul khrims 'jig pa'i rgyu nyon mongs pa drag pos bzhig pa dang bla na myed pa'i byang chub du smon lam btab na// tshe 'phros shing lus rjes su zin kyis kyang phyogs bcu du[s] gsum gang gi tshe gang skyes kyang (18) tshul khrims myed par myi 'gyur ro//

byang chub ni khyim pa'i byang chub dang rab du 'byung ba'i byang chub gnyis gyi sdom pa rang bzhin no//

de lta bus tshul khrims de ni phyogs bcu dus gsum kyi byang chub sems dpa' thams cad kyi bsrung zhing bsrungs par 'gyur ro//

(19) de gang zhe na tshul khrims thams cad ni sdom pa'i tshul khrims dang dge ba sdud pa'i tshul khrims dang sems can kyi don bya ba'i tshul khrims so//

bsod nams kun kyi gter 'gyur ba// byang chub kyi khrims de ni 'jig rten dang 'jig rten las 'das pa'i bsod nams bla na myed pa thams (20) cad kyi gzhi rten dang gter dang mdzod chen por 'gyur ba brnye/ dper na rin po che'i 'byung khungs lta bu'o//

skabs 'dir ye shes kyi tshogs kyi gter chen po ma smos pa ni tshul khrims ni bsod nams kyi rang bzhin shes 'byung ba'i phyir ro// yang tshul khrims de lhag pa'i sems dang/ (21) lhag pa'i shes rab bskyed pa'i rgyu yin bas ma smos kyang de dag gi yang gter yin bar mngon no//

de ni bsam ba dam pa'i sa (sic)//byang chub kyi tshul khrims de ni nod pa'i slob ma bsam ba dang cing byang chub 'dod pa'i bsam ba g.yo sgyu myed pa'i dam pa des mnod par bya zhes gsungso

(22) btsun ba mkhas shing nus ldan ba slobs dpon yang ci lta bu las mnod cis bslab pa gsum dang ldan ba ste/ tshul khrims dang ldan zhing the tsom khrel pa las blangs ste btsun ba ni lhag pa'i tshul khrims dang ldan ba'o//

mkhas pa ni lhag pa'i shes rab dang ldan ba'o// nus pa ni lhag (23) pa'i sems dang ldan ba'o// yang na nus pa ni lhag pa'i brtson grus dang ldan ba'o//

sdom la gnas shes pa ni lhag ma gsun car gyis zhugs pa'o//

yon tan de 'dra (?) dang ldan ba'i myed na tshul khrims dang ldan zhing the tshom khrel pa'o//

sdom la gnas la blang bar bya'o// (24) de las blang ngo de lta bu yang myed na sky gzugs dang mchod rten dang gsung rabs dar ma gang yang ba'i spyan sngar/ sangs rgyas dang bcas pa thams cad mngon gsum (sic) du dmyigs nas/ phyag 'tshal zhing mchod de dad pa bskyed nas de dag las blang ngo//

(25) de tshe de la dge ba'i phyir// sangs rgyas sras dang (interlinear: gdan g.yo ba dang mos(?) ba bu'i (?) ltas 'gyur ro//) bcas rnams gyis dge ba'i thugs gyis rtag par yang// bu sdug 'dra bar dgongs par 'gyur// 'di man cad yan lag gis dbye ba la lam gnyis pa ste/ tshul khrims blangs pa'i yon tan ston nye/ de ltar byang (26) chub sems pa'i tshul khrims thob pa'i tshe dge ba'i rtsa ba tshad myed pa dang ldan bar 'gyur ba'i phyir phyogs bcu'i sangs rgyas dang byang chub sems dpa' thams cad kyi mthus/ rtong (sic) zhing byin gyis rlob par gyur te/ sangs rgyas 'di'i zhing khams che ge mo zhig na byang chub sems dpa'.... [end fragment].

108. See sect. 1.13 & n. 6, Ch. 5 below.

109. See Ny s.v. sikkhā; VM ch. 1, par. 10, 8.73; Siddhi pp. 631-36 & refs. Is this comm. influenced by the Siddhi of Hsüan Tsang?

110. See for ex. Bu-ston, History, op. cit., vol. 2, pp. 191-92; Tucci, MBT 2, p. 99 from the Bka'-thang sde-lnga.

111. Demiéville, Lhasa, op. cit., pp. 162, 164.

112. Ibid., p. 220.

113. Gter-ston O-rgyan gling-pa (b. 1323), ed., Bka'-thang sde-lnga (Paro: publ. by Ngodup at Khyichu Lhakhang, 1976).

114. Anne-Marie Bondeau, "Le Lha-'Dre Bka'-thang," in Études Tibétaines (Paris: Libraire D'Amérique et D'Orient, 1971), p. 40. This date comes from the colophon of the Lha-'dre; the authoress places the compilation of the Blon-po between 1368 and 1393 (ibid.). On the antiquity of the Bka'-thang see G. Tucci, Tombs of the Tibetan Kings (Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1950), pp. 39-41; Vostrikov, Tibetan Historical Literature, tr. H.C. Gupta in Indian Studies Past and Present, 1970, pp. 226-29, 237ff.

115. Mang-yul, according to the 'Dzam-gling rgyas-bshad, is part of what was later called Mnga'-ris skor-gsum, in western Tibet near the border with Nepal (T.V. Wylie, Geography of Tibet [Rome: ISMEO, 1962], pp. 55-56.

116. Gsal-snang seems to have gone to Mang-yul to establish Tibetan sovereignty there, and then to have travelled to Bodh Gayā and to Nālandā before encountering Śānta in Nepal and inviting him to Mang-yul. The accounts vary as to whether the temple (or two, according to some) was built before going to India, or after the arrival of Śānta. The inhabitants of

Mang-yul seem to have been all peasants; it may be that a residence and temple had to be constructed for the anticipated guests. See Dga'-ston, part 4 (ja), 1962, 76b.6; Yong-'dzin Ye-shes rgyal-mtshan, Byang-chub lam-gyi rim-pa'i bla-ma brgyud-pa'i rnam-par thar-pa Rgyal-mtshan mdzes-pa'i rgyan-mchog phul-byung nor'bu'i phreng-ba, 2 vol., published by Ngawang Gelek as Biographies of Eminent Gurus in the Transmission Lineages of the Graduated Path, 203.1-2; Bu-ston, ed. 882.7; BA p. 41. Ngor (op. cit. 237.3-4) has Gsal-snang accompanied on this journey by another minister favorable to the Dharma named Sang-shi, but this may be a confusion with his previous visit to China, or a later return to Mang-yul to bring Śānta to Tibet.

117. Yong-'dzin, Biographies, op. cit., 203.4-214.1; see also Dga'-ston, part 4, op. cit., 77a.4; Bu-ston, History vol. 2, p. 187, ed. 882. Earlier portions of the section in Biographies give the most comprehensive account of Śānta's earlier life, pp. 198.1ff, but perhpas contradictory to the data of the Blon-po'i bka'-thang. For example, the latter has him ordained under Mkhan-chen Dri-ma med-pa (*Mahopādhyāya Vimalakīrti, 885.6), as opposed to Mkhan-po Ye-shes snying-po (*Upādhyāya Jñānagarbha, 198.4-5).

118. The new name is bestowed during the announcement to the Buddhas, see Ch. 5, sect. 1.31 & n. 10, 11 below. On this cittotpāda of Gsal-snang see also Sum-pa, op. cit., p. 170, par. 2. See also Stag-lung-pa Ngag-dbang rnam-rgyal (1571-1626, written 1609), Ngo-mtshar chos-'byung (Chos-'byung ngo-mtshar rgya-mtsho), vol. 1 (Tashijong: Sungrab Nyanso Gyunphel Parkhang, 1972), 164.6-165.1.

119. JRAS 1952, p. 138.

120. Dga'-ston, part 4, op. cit., 72b.2.

121. Tucci, Tombs, op. cit., pp. 47-48.

122. Tucci, MBT pt. 2, op. cit., pp. 28-31, cf. p. 285; see also Tombs, op. cit., p. 81 n. 85.

123. Bu-ston, History, op. cit., 2.188.

124. Dga'-ston 80a.3. For an expression of Tucci's high opinion of this text as a historical source, see MBT 2, pp. 9, 285.

125. Bu-ston, History, op. cit., 2.188; cf. the names given by Ngor, op. cit. 238.1-2. According to Biographies, op. cit., the king himself goes to greet him (205).

126. Tr. Gustave-Charles Touissaint as Le Dict de Padma (Paris: Librairie Ernest Leroux, 1933), song no. 58, p. 239.

127. Ibid., p. 238.

128. Beyer, Tārā, op. cit., p. 189.

129. Biographies, op. cit. 206.2-3; see also Dga'-ston, op. cit., 81a.4-5.

130. Bu-ston, History, op. cit., 2.188; Ngor, op. cit., 283.3-4; Lha-'dre bka'-thang, op. cit., 115.4; BA p. 44; Dga'-ston, op. cit., 81b.3-4; Ngag-dbang blo-bzang rgya-mtsho, Dalai Lama V, Early History of Tibet (Bod-kyi rgyal-rabs Rdzogs-ldan gzhon-nu'i dga'-ston), ed. Ngawang Gelek Demo (Delhi: Alia Press, 1967), pp. 32-33.

131. In general, the primary source for these histories is the Sba-bzhed, the testament of Gsal-snang, whose clan was the Sba (ed. R.A. Stein, Une Chronique Ancienne de Bsam-yas [Paris: Institut des Hautes Études Chinoises, 1961], pp. 11-16.

132. H.E. Richardson, "A New Inscription of Khri Srong Lde Btsan," JRAS 1964, pp. 6, 11, 27-28.

133. Ibid. p. 8, n. 5.

134. J. Bacot et al, Documents de Touen-Houang Relatifs a L'Histoire du Tibet (Paris: Paul Guethner, 1940). See refs. & discussion by Mark Tatz, "T'ang Dynasty Influences on the Early Spread of Buddhism in Tibet," in The Tibet Journal vol. 3, no. 2 (Summer 1978), pp. 7-9.

135. H.E. Richardson, "'The Dharma that Came Down from Heaven': a Tun-huang Fragment," in Buddhist Thought and Asian Civilization, ed. L. Kawamura (Emeryville, Ca.: Dharma Publishing, 1977), p. 221.

136. Tucci, Tombs, op. cit., pp. 43, 51.

137. Blondeau,"Lha-'dre", op. cit., pp. 367-73; Tucci, MBT 2, p. 122. On the new law see Blondeau, op. cit., pp. 377ff; R. Stein, Tibetan Civilization (Stanford: University Press, 1972), pp. 141-45.

138. Dga'-ston, op. cit., Ja 81a.4; 81b.3; Bsod-nams rgyal-mtshan, Rgyal-rabs gsal-ba'i me-long (1508), ed. B.I. Kuznetsov (Leiden: Brill, 1966), 167.11; Ngor 238.2; Bu-ston, History, op. cit., 2.188ff..

139. Za hor yul na mkhas par grags pa yi/ bo dhi sa tva bod du gdan drangs nas/ lo tsā mkhas pa ska ba dpal brtsegs kyis/ mkhan po bo dhi sa tva'i gsung bgros bsgyur/ (Bka'-thang sde-lnga, op. cit., 232.1-2).

140. Ibid. 797.2.

141. Ibid. 831; he is also called a lotsāva, the first in a listing, 806.6.

142. Sum-pa, op. cit., pp. 407, 408.

143. Ed. Lalou, op. cit., p. 319. On the identity of Ye-shes snying-po see Tucci, MBT 2, pp. 47-48n.

144. Sgra, introduction; Bu-ston, History, op. cit., 2.196-97; Tucci, MBT 2, p. 50.

145. Sources studied Tucci, MBT 2, pp. 12-26.

146. Biographies, op. cit., 208.6-209.1.

147. Ibid. 209.2-210.2.

148. On the subsequent deeds of Ye-shes dbang-po see Richardson , JRAS 1952, p. 135. He takes over the abbotship of Bsam-yas after the death of Śānta, according to the Dga'-ston (114a-b), but according to Bu-ston, Dpal-dbyangs was head of Bsam-yas at the time that Ye-shes dbang-po retreated to meditate (2.191). Also according to Bu-ston, Ye-shes dbang-po (Jñānendra) returned to debate with the Hwa-shang Mahāyāna only upon the threat of death (2.192). According to the Ngo-mtshar chos-'byung, after the death of Śānta the king built a stūpa to him, made offerings, and appointed Ye-shes dbang-po chief of Dharma (168.5-6). On Ye-shes dbang-po see also Tucci, MBT 2, pp. 41-42; on his death ibid. p. 43.

149. Bu-ston, Bstan-'gyur gyi dkar-chag Yid-bzhin nor-bu dbang-gi rgyal-po'i phreng-ba, in Collected Works of Bu-ston, ed. L. Chandra, part 26 (la), (New Delhi: International Academy of Indian Culture, 1971), pp. 606.7-607.2.

150. S. Beyer, The Buddhist Experience (Encino, Ca.: Dickenson, 1974), pp. 102-3; Tucci, MBT 2, pp. 157-58.

151. See for ex. Ch. 5, sect. 3.222, filling in the ceremony for confession; sect. 3.224 & n. 46, his phrase "such as a monk"; and 3.231.12 & n. 49, the passage an afterthought.

152. Lalou, Ldan-dkar, op. cit., p. 331, no. 512.

153. E.g. Ch. 5, n. 4 below.

154. Alaka Chattopadhyaya, Atīśa and Tibet (Calcutta: Indian

Studies Past and Present, 1967), p. 409.

155. Tāranātha, History, op. cit., p. 327.

156. Peking: Kṣelagagana; Sde-dge: Kṣemagagana; Cone: Kṣemagagana.

157. Atīśa, Lam-sgron, op. cit., pp. 265, 277.

158. Tāranātha, History, op. cit., ed. 5.4-5; tr. p. 18.

5 The Twenty Verses on the Bodhisattva Vow with its Commentary by Śāntarakṣita

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* * *

TWENTY VERSES ON THE BODHISATTVA VOW

(1) Make prostration with reverence and offer what you can
To the Buddhas and their disciples;
Then the moral code of bodhisattvas
Who abide in all time and space

(2) --That treasury of all merit--
Should be taken, with lofty intention,
From a lama maintaining, and learned in the vow,
Who is capable [of bestowing it].

(3) At which time, because of the virtue in that,
The Jinas and their disciples
With their virtuous hearts, forever
Consider you their beloved son.

(4) For others, as for oneself,
What is suffering may be beneficial;
Do beneficial pleasant things,
But not the pleasant, if not beneficial.

(5) That which, developed from severe defilement,
Functions as destruction of the vow,
The four transgressions of it,
Are considered as defeats.

(6) With attachment to gain and respect,
Praising oneself and deprecating another;
Stingily not giving Dharma and wealth
To the suffering, [poor] and forsaken.

(7) Heedless of another's confession,
Striking him out of anger;
Rejecting the Greater Vehicle,
And showing what appears like good Dharma.

(8) The vow should be taken again;
Confess the middling outflows to three,
The rest before one [person],
The defiled and not, in one's own mind thus.

(9) Not offering three to the Precious Three;
Following thoughts of desire;
Not paying respect to elders;
Giving no answer to questions;

(10) Not accepting an invitation;
Not taking such things as gold;
Not giving to those who seek Dharma.
Disdaining the immoral.

(11) Not training for the sake of others' faith;
Doing little for the welfare of sentient beings;
With mercy there is no [deed] without virtue.
Ready acceptance of wrong livelihood;

(12) Laughing aloud, and so on, from levity;
Thinking to travel only in saṁsāra;
Failing to ward off defamation;
Not to give treatment even comprising affliction;

(13) Abuse in return for abuse, and so forth;
Disdaining those who are angry;
Rejecting another's excuses;
Following thoughts of anger.

(14) Attracting followers out of desire for honor;
Not dispelling laziness and so forth;
Giving way with a passion to gossip.
Failure to seek the goal of concentration;

(15) Not to eliminate hindrances in meditation;
Regarding the taste of meditation a good quality.
Rejecting the auditors' vehicle;
Diligent in it while having one's own method;

(16) Diligent only in outside treatises;
Taking enjoyment in that diligence;
Rejecting the Greater Vehicle;
Praising oneself and deprecating another;

(17) Not to go for the sake of Dharma;
Deprecating it and relying upon the letter.
Not being a friend in need;
Refusing to serve the sick;

(18) Not acting to remove suffering;
Not teaching what is relevant to the careless.
Not to repay a good turn;
Not to assuage the sorrow of others;

(19) Not giving to those who seek wealth;
Not working the welfare of followers.
Not to conform to the expectations of others;
Not speaking in praise of good qualities.

(20) Not to suppress in accord with conditions;
Not using psychic powers to threaten and so forth.
There is no fault in a wholesome thought either,
Compassionate and [acting] out of love.

* * *

Śāntarakṣita's COMMENTARY to the TWENTY VERSES

Prostrating myself before him of sweet speech (*Mañju-
svara),
Who has perfected the ocean of vows,
The foremost of vows, "the Twenty",
I will elucidate.

[1 Ceremony for taking the bodhisattva vow]

(1) Make prostration with reverence and offer what you can
To the Buddhas and their disciples;
Then the moral code of bodhisattvas
Who abide in all time and space

(2) --That treasury of all merit--
Should be taken, with lofty intention,
From a lama maintaining, and learned in the vow,

Who is capable [of bestowing it].

With this is shown the ceremony for receiving the bodhisattva vow, for thus it appears in the Bodhisattva-bhūmi.[1]

[1.1 Preliminaries]

[1.11 Entreaty]

The bodhisattva, whether householder or monastic, who aspires to train in the threefold aggregate of morality that is the bodhisattva training, who has made the resolve for supreme, right and full awakening, should, having first fallen at the feet of a bodhisattva who is a fellow in the Dharma because he [also] has made the bodhisattva resolve, who knows the vow because he has taken it, and who is capable in that he grasps and understands the meaning communicated by its articulation, then entreat him as follows:[2]

"I seek to receive from you, kulaputra, the bodhisattva moral vow obligation. If it be no importunity, may it suit you to hear me for a moment, and to grant it, out of pity."[3]

[1.12 Examination]

Then that capable bodhisattva, having described to the aspirant bodhisattva in detail the advantages of the bodhisattva vow, should also correctly describe, to the vow-aspirant, the relative gravity of the bases of training, and encourage him, speaking thus:

"Listen, kulaputra. Do you aspire to cross over the stranded, release the bound, revive the breathless, bring to nirvāṇa those not yet in nirvāṇa, and continue the lineage of the Buddhas? For that, you must be firm in the generation of the thought [of awakening], and firm in the obligation."

Having observed that [he belongs to] a class unaware of such

things, he should speak thus so as to encourage him.[4]

[1.13 Worship and exhortation]

Then the aspirant, having made a good entreaty,[5] throws his upper robe over one shoulder and does worship to the Lords Buddha of the past, present and future, and to those bodhisattvas, advanced to a high stage--attaining great gnosis and majesty--who abide in the ten directions. And while making their qualities [mentally] evident, he generates a sincere, serene faith--or at least as well as he is able, and with whatever causal force he may possess, [he generates faith] a little. Placing before him an image of the Tathāgata, he makes full offering and in a humble manner, whether kneeling on his right knee or in a squatting position, he should thus address the learned bodhisattva:

"Kulaputra!" or, "Long-lived one!" or, "Reverend! Pray grant me the bodhisattva moral vow obligation."[6]

[1.14 Anticipation]

He establishes one-pointed mindfulness, promoting a thought that is nothing but serene: "Now my obtainment of the great treasury of merit--supreme, inexhaustable and measureless--is not far off." Contemplating that benefit, he should keep silence.[7]

[1.15 Inquiry as to impediments]

To the bodhisattva thus progressing, the learned bodhisattva, who may be either standing or seated, shall say, with an unwavering mind:

"Kulaputra", or "Dharma brother so-and-so, are you a bodhisattva? Have you made the resolve for bodhi?"

And the former must affirm, "It is so."[8]

[1.2 The actual ceremony]

Thereupon, he should be addressed thus: "Will you, kulaputra so-and-so, receive from me all the bodhisattva bases of training and all the bodhisattva moral codes--the morality of the vow, the morality of collecting virtuous dharmas, and the morality of working the welfare of sentient beings--whatever the bases of training and moral codes of all bodhisattvas of the past, whatever the bases of training and moral codes of all bodhisattvas of the future, and whatever the bases of training and moral codes of all bodhisattvas presently abiding in the ten directions may be--whatever the bases of training and moral codes in which all past bodhisattvas have trained, all future bodhisattvas will train, and all present bodhisattvas are training?"

And he must affirm, "Yes, I will."

The learned bodhisattva should speak so a second and a third time, and when asked, the recipient bodhisattva should, all three times, affirm it.[9]

[1.3 Conclusion]

[1.31 Announcement to the Buddhas and bodhisattvas]

Thus the learned bodhisattva has three times imparted to the recipient bodhisattva the bodhisattva moral vow, and received the affirmation. Then, with the recipient bodhisattva not yet risen, before that image of the Tathāgata, he should fall at the feet of all the Buddhas and bodhisattvas living and sustaining life in the ten directions and, joining his palms, make the announcement:[10]

"This bodhisattva named so-and-so has three times received from me, the bodhisattva named so-and-so, the moral vow obligation of the bodhisattva. I announce myself witness to those highest of the nobles in infinite realms of the world of the ten directions who, although not visible, have the heart to be visible entirely

in regard to all sentient beings: This bodhisattva, named so-and-so, has undertaken the bodhisattva moral vow."

This he should declare a second and a third time.[11]

[1.32 Disqualifications of a lama]

The bodhisattva should not take on the moral vow obligation from just any bodhisattva, although he may be learned.[12]

[1.321 Faith]

Do not receive it from one who is without faith, who has [1] no devotion to this moral vow obligation, nor [2] participation in it, nor even [3] a mental preparedness.[13]

[1.322 Giving]

Do not take it from one possessed of greed, nor one overwhelmed with attachment, one insatiable or discontented.[14]

[1.323 Morality]

Do not take it from one whose morality has failed or who is slack, giving no weight to the rules of training.[15]

[1.324 Patience]

Do not take it from one angry or rancorous, generally impatient or intolerant of others' transgressions.[16]

[1.325 Vigor]

Do not take it from one lazy or indolent, who generally makes his practice the pleasures of sleeping day and night, lying on his side and staying in bed, or who passes the time with socializing.[17]

[1.326 Meditation]

Do not take it from one whose thought is wandering, who cannot develop a one-pointed thought of the virtuous even for the space of time it takes to milk a cow.[18]

[1.327 Wisdom]

Finally, do not take it from one dull-witted or stupid by nature, who is exceedingly disheartened and casts aspersions on the collection (piṭaka) of bodhisattva sūtras or the code (mātṛkā) of the collection of bodhisattva sūtras.[19]

[1.33 Warning not to rashly publicize the taking of the vow]

Although the bodhisattva has grasped and mastered this ceremony for undertaking the vow, he should not rashly announce it and make it known to sentient beings who are hostile to, and without faith in, the bodhisattva collection. Why so? Having so heard, those who are disinclined, who are obscured with the great obscuration of unawareness, will cast aspersions. And, as to that casting of aspersions: To the extent that the bodhisattva established in the vow has become endowed with a measureless mass of merit, as long as he has not totally eliminated all of those evil words, evil views and evil representations, to that extent he will become possessed of nothing more than a measureless mass of demerit.[20]

[1.34 Announcement to the candidate]

There should be proclaimed, before the aspirant for undertaking the bodhisattva moral vow, the bases of bodhisattva training and the bases of offense that are set forth in this code for the collection of bodhisattva sūtras.[21] If he has the fortitude from sincere examination and analysis by wisdom, and neither out of another's instigation, nor competition with another, then he is to be known as a steadfast bodhisattva. The moral vow obligation should be taken on by him, and imparted to him, in accord with this ceremony.[22]

[1.35 Ending]

Having completed that act of undertaking the bodhisattva moral vow, both those bodhisattvas should fall and make offerings to the Buddhas and bodhisattvas who dwell in the infinite, boundless realms of the world of the ten directions, and then arise.[23]

[2 Benefits of having taken the vow]

[2.1 Superiority to other vows]

The moral vow obligation of the bodhisattva is the most distinguished among all moral vow obligations; it is supreme, it is endowed with a measureless aggregate of merit, it has been generated by the most wholesome attitude of mind, and it functions as the antidote to all modes of misconduct on the part of all sentient beings.

No prātimokṣa vow obligation can approach even a hundredth part of this moral vow obligation, nor a thousandth, nor any number, fraction, calculation, example or comparison, in regard to the acquisition of merit.[24]

[2.2 Response of the Buddhas and bodhisattvas]

Furthermore, there are these advantages:

(3) At which time, because of the virtue in that,
The Jinas and their disciples
With their virtuous hearts, forever
Consider you their beloved son.

As soon as the act of undertaking the moral vow has been thus completed, the nature of things is that a sign will appear, to the Buddhas and to bodhisattvas advanced to a high stage, who live and support life in the infinite, boundless realms of the world of all directions, such that it comes to their consideration that, "A bodhisattva has properly undertaken the bodhisattva mo-

ral vow."[25]

Thereupon, that bodhisattva comes to their notice.[26] From that notice, proceeds their intuitive vision.[27] Because of that intuitive vision, the realization enters their hearts, exactly as it is, that, "The bodhisattva so-and-so, in a certain realm of the world, from the bodhisattva so-and-so, has correctly received the bodhisattva moral vow obligation." And they all, with their good hearts, love him variously as a son, and as a brother.[28]

The virtuous dharmas of that bodhisattva, thus loved variously by good hearts, should be expected only to grow, rather than to decrease.

The announcement of the moral vow undertaking should be understood to have reached them.[29]

[3 <u>Fulfilling bodhisattva conduct and keeping the vow</u>]

[3.1 <u>Generalities</u>]

The bodhisattva, once he has established the obligation of the bodhisattva moral vow, should on the one hand deduce again and again for himself, "This is the fitting thing for the bodhisattva to do; this is not the fitting thing for the bodhisattva to do," and he should thenceforth perform and guard his actions in accord with just that. Listening conscientiously, on the other hand, to the collection of bodhisattva sūtras, or to this contraction that is the code of the bodhisattva collection--in order to accomplish the many thousandfold bases of training promulgated by the Lord for bodhisattvas in those sūtras--he should train in accord with just that.[30]

In that connection, summarizing what is fitting and what is not fitting to do, he says:

(4) For others, as for oneself,
What is suffering may be beneficial;
Do beneficial pleasant things,
But not the pleasant, if not beneficial.

Here "benefit" refers to benefit in future. "Pleasant" indicates pleasureable feeling [in the present]. "Do pleasant things," the general rule, is explicated thus: Although it may involve suffering, if doing it will result in that which is beneficial, it must be done. For example, blocking [someone] from misbehavior in regard to a censurable object may result in suffering. And [conversely], I may be unaware that strong medicine will benefit me as a patient, [thinking] that it will do me harm: but that which may result in harm, in this case acts as a remedy in the long run--it brings benefit for the future.

Hence this represents the very essence of what is the fitting thing to be done by those endowed with compassion.[31]

Something, although pleasant, may be the cause of future harm; hence it is not beneficial for the future. For example, the pleasure of misbehaving oneself upon a censurable object is exhausted in no more than the experience of an immediate feeling of pleasure. Charming as it was, for the moment, a great deal of suffering will spread--as with Sālu rice pudding laced with poison.

Hence this represents what is not fitting to be done by those endowed with compassion.[32]

[3.2 Particulars]

[3.21 Defeats]

[3.211 Causes of defeat]

[3.211.1 Conditions for the four defeats]

In context [of the unfitting], there are four dharmas that function in likeness to sites of defeat for the bodhisattva established in the vow. In order to teach them, he says:

(5) That which, developed from severe defilement,
Functions as destruction of the vow,
The four transgressions of it,
Are considered as defeats.

If he has even once committed any one of these dharmas that function in likeness to sites of [prātimokṣa] defeat--not to speak of all--then there disappears, for the moment, the opportunity to gather and to grasp the vast equipment of the bodhisattva. For the present, there is no opportunity for a purified intention. He is a counterfeit, not a genuine bodhisattva.[33]

These sites of virtual defeat do not result in the bodhisattva relinquishing the moral vow obligation, in the case of lesser or middling ensnarement. Relinquishment is the result of greater ensnarement--by which the bodhisattva makes a regular practice of [any or all of] these four dharmas that are virtual sites of defeat, generates not the slightest sense of shame and dread of blame, is satisfied with and glad of it, and has a view for its good qualities. This should be understood as greater ensnarement.[34]

[3.211.2 Relinquishment of the resolve]

To be brief, relinquishment of the bodhisattva moral vow comes from only two causes: complete relinquishment of the resolve for supreme, right and full awakening, and the occurrence of greater ensnarement in a dharma that is a virtual site of defeat.[35]

As to the former: By relinquishing the thought of awakening,

one comes to relinquish the bodhisattva vow, for it is the chief thing--just as, by relinquishing the Buddha, one has relinquished the vow of the monk.

Objection: Why is it not explained here that relinquishment of [the thought] is an occasion for failure of the vow? It has not been explained, because it is obvious. Upon demonstrating the chief thing, neither would one make explanations to demonstrate dharmas of defeat.[36]

[3.212 Benefits of non-defeat]

If a bodhisattva has neither relinquished the resolve, nor made a practice of greater ensnarement in dharmas that are like sites of defeat, then even when he has changed lives, the bodhisattva born anywhere--up, down or on a level--does not abandon the bodhisattva moral vow undertaking. Even if he is robbed of his memory upon changing lives, the bodhisattva coming into contact with a spiritual adviser may make the reception again and again in order to rouse his memory, but there is no fresh undertaking.[37]

[3.213 Conditions particular to each of the four defeats]

The four offenses are as follows:

(6) With attachment to gain and respect,
Praising oneself and deprecating another;
Stingily not giving Dharma and wealth
To the suffering, [poor] and forsaken;

(7) Heedless of another's confession,
Striking him out of anger;
Rejecting the Greater Vehicle,
And showing what appears like the good Dharma.

In regard to them:

(1) With a longing for gain and respect, to praise himself and deprecate another is the first dharma that is a virtual site of defeat for the bodhisattva.[38]

(2) While the enjoyments exist in his own possession, to have a nature of attachment and coldheartedly to fail to donate things of the flesh to those who are suffering and indigent, who have no protector and no [other] means of support, who have approached in a properly suppliant manner; and, out of stinginess in Dharma, not to teach those who have properly approached eager for Dharma, is the second dharma that is a virtual site of defeat for the bodhisattva.[39]

(3) The bodhisattva develops such ensnarement in anger that he cannot resolve it with the mere utterance of harsh words, but overwhelmed with anger he strikes, hurts, damages sentient beings with hand, clump of earth or club; while focusing on just that aggravated angry attitude he does not heed, he does not accept even the others' apology; he will not let loose that attitude. This is the third dharma that is a virtual site of defeat for the bodhisattva.[40]

(4) To cast aspersions on the bodhisattva collection and, on his own or echoing another, to incline towards counterfeits of the good Dharma, and then to enjoy, to show and to establish those counterfeits of the good Dharma, is the fourth dharma that is a virtual site of defeat for the bodhisattva.[41]

[3.22 <u>Ceremonies dealing with transgression</u>]

[3.221 <u>How to deal with defeat</u>]

[3.221.1 <u>Take the ceremony again as before</u>]

Now this should be investigated: If the bodhisattva has once

committed that which constitutes a virtual site of defeat and the bodhisattva moral vow has been relinquished--as in the case of the monk for whom a dharma of defeat in the prātimokṣa has occurred--then is that bodhisattva who has undertaken [the bodhisattva vow]--like that monk who has been defeated in the prātimokṣa vow--therefore without the opportunity to undertake it [again] in the same life? Not so, and he says:

(8a) The vow should be taken again.

He should receive the vow again according to the ceremony presented above.[42]

[3.221.2 Take the ceremony by oneself]

Alternatively, there is another means: He should receive it by himself. That is to say, as appears in the Bodhisattva-bhūmi:

"If no person endowed with those qualifications is to be found, then the bodhisattva, before an image of the Tathāgata, should undertake the bodhisattva moral vow by himself. Before it thus, throwing his upper robe over one shoulder and either kneeling on his right knee or in a squatting position, he should speak thus:

"'I, given the name so-and-so, appeal to all Tathāgatas, and to bodhisattvas advanced to a high stage, in all ten directions. Before them I undertake all the bases of training of the bodhisattva and all the bodhisattva moral codes--whatever morality of the vow, morality of collecting virtuous dharmas, and morality of working the welfare of sentient beings has been trained in by all bodhisattvas of the past, will be trained in by all bodhisattvas of the future, and is being trained in by all bodhisattvas of the present.'

"Having repeated this a second and a third time, he should rise. All the rest should be understood as before."

For the initial[reception] as well, if such a person is not to be found, he should receive it this way.

This is the presentation of the ceremony of re-training faults developed from severe defilement.[43]

[3.222 Treatment for middling defilement]

How should those developed from middling defilement be dealt with?

(8b) Confess the middling outflows to three.

If the bodhisattva has committed, with middling ensnarement, a dharma that constitutes a virtual site of defeat, this is a "misdeed" (duṣkṛtā) type of offense. He should confess it to three or more persons, of the auditors' vehicle or the bodhisattva vehicle, who are capable of cognizing and of comprehending the words. Seated before them, he first describes the matter. Then he should say:

"Please take notice, Long-lived ones. I, named so-and-so, have developed, from the matter that has been described, a "misdeed" offense that constitutes a contradiction of the bodhisattva disciplinary code (vinaya). I confess them [sic] to the Long-lived ones, candidly and free of dissembling. Confessing and candid, I am at ease; not confessing nor candid, I would not be at ease."

If he asks, "Do you see these as offenses?" they should answer, "We do see." And if they ask, "Will you keep the vow hereafter?" he should answer, "I do assent to it in all humility, according to the Dharma and the vinaya," and thus a second and a third time.[44]

[3.223 Treatment for lesser defilement]

That being the case, how should he deal with the commission,

with lesser ensnarement, of a dharma

that is a virtual site of defeat?

(8c) The rest before one [person].

"The rest" refers to offenses of lesser outflow, included among the misdeeds. They should be confessed before a single person. As before, describe the matter and then say, "Please take notice, Long-lived one. I, named so-and-so...."[45]

[3.224 Treatment for misdeeds]

How then should the offenses that will appear below as included among defiled and undefiled misdeeds, beginning with not having made offerings to the Precious Three (9a), be dealt with?

(8d) The defiled and not, in one's own mind thus.

"Confessed also before one [person]" should be added.

Just as it thus appears in one's own mind [so it should be confessed to the other] is the sense of "in one's own mind thus."

There being no such congenial person, one should confess before one's own mind. Confess while making your very own mind act as witness that you possess dread of blame and sense of shame, discipline and calm, and the intention of not doing it hereafter--"thus should one confess it before one person as well" is the implication.

By making the illustration "in one's own mind thus" he also shows an alternate means for healing offense. According to the code of the bodhisattva collection, even if there is no congenial [person], such as a monk, before whom to confess, the bodhisattva should generate the thought, from the bottom of his heart, that the offense shall not happen again, and make a vow for the future. Having done so, he may be said to have disposed of that offense.

This method should be understood to apply as well to the offen-

ses of middling and lesser outflow that have been presented above.[46]

[3.23 The forty-six misdeeds]

[3.231 Thirty-four that are contradictory to collecting virtuous dharmas]

[3.231.1 Seven contradictory to giving]

[3.231.11 Failure in the giving of goods]

To the question, "What are those defiled and undefiled faults?" he undertakes to teach them in detail,[47] saying:

(9a) Not offering three to the Precious Three.

If the bodhisattva established in the bodhisattva moral vow should pass a day and a night without having done something, be it great or small, as his office of daily worship to the Tathāgata or to a shrine that represents him, to the Dharma or to Dharma in the form of a book--the collection of bodhisattva sūtras or its code--or to the Community--that community of bodhisattvas of the ten directions who have advanced to a high stage--not even so much as a single prostration with his body, nor even so much as the recitation in speech of a single four-line verse starting with the qualities of Buddha, Dharma or Community, nor even so much as a single act of faith (prasāda) preceded by recollection of the qualities of Buddha, Dharma and Community with his mind--then he is possessed of fault, possessed of contradiction [of his vow].

If developed out of disrespect, indolence and laziness, the fault is a transgression with defilement. If developed out of [mere] forgetfulness, the fault is a transgression without defilement. In the case of a distraught mind, there is no fault.[48]

[3.231.12 Failure in the antidote to avarice]

(9b) Following thoughts of desire.

"The fault of" should be added to all, for these are all considered "misdeed"--because of which, there are only two classes of bodhisattva vow transgressions: those included among dharmas that are virtual sites of defeat, and those included among dharmas that are misdeeds. This is dissimilar to the five classes of transgression of the monk's vow.[49]

Among them, if the bodhisattva cheerfully consents to the arising of insatiability, discontent and attachment to gain and respect, then he is possessed of fault, possessed of contradiction; there is defiled fault. There is no fault if he commits it over and over, being by nature overwhelmed with a great share of defilement, but he has a will to eliminate it, begins with vigor to do so, and continues to oppose it by keeping hold of its antidote.[50]

[3.231.13 Two that are incompatible with giving confidence]

[3.231.131 Where the object is particular]

(9c) Not paying respect to elders.

[3.231.132 Where the object is general]

(9d) Giving no answer to questions.

The bodhisattva, if (9c) he sees a fellow in the Dharma who deserves deference to his more advanced age and endowment of qualities and, being constrained by pride or having a thought of enmity or resentment, does not rise and provide a seat,[51] and if (9d) he makes no reply in a suitable manner when accosted, addressed and greeted by another and asked a question, being constrained only by pride, or having a thought of enmity or resentment, then

he is possessed of fault, possessed of contradiction; there is defiled fault.[52]

If he is not constrained by pride, nor possessed of a thought of enmity or resentment, but does so out of laziness and indolence or an indeterminate thought, or absentmindedly, then he is possessed of fault, possessed of contradiction, but the fault is not defiled.[53]

If he is critically ill, or his mind is distraught, there is no fault. If that one meets, accosts and addresses, and greets him, and asks a question, with the notion that he is awake when he has fallen asleep, there is no fault. In cases of teaching Dharma to others, or diligence in settling a discussion, there is no fault, and if he is engaged in greeting someone else, there is no fault. If he is listening to the teaching of Dharma or overhearing others settle a discussion, there is no fault. In guarding against unpleasantness in a discussion of Dharma, and in guarding the mind of the Dharma speaker [against some slight], there is no fault.[54] In taming and disciplining those sentient beings by that means, and raising them from an unwholesome situation to place them in a wholesome situation, there is no fault. In keeping an internal rule of the Community, there is no fault. In guarding the thought of many others, there is no fault.[55]

[3.231.14 <u>Two that fail to create the conditions for others' giving</u>]

[3.231.141 <u>Not accepting hospitality</u>]

(10a) Not accepting an invitation.

If the bodhisattva, upon being invited by others to a home,

to another monastery or to other homes for requisites such as food, drink and clothing, does not go, does not accept the invitation, constrained by pride, or having a thought of enmity or resentment, then he is possessed of fault, possessed of contradiction; there is defiled fault.[56]

If he is neither constained by pride, nor possessed of a thought of enmity or resentment, but has stayed away under the influence of laziness and indolence, the fault is not defiled.

If he is sick and incapacitated, or if his mind is distraught, there is no fault. If the place is remote and the road dangerous, there is no fault. In desiring to tame and discipline by that means while moving them from an unwholesome to a wholesome situation, there is no fault. If he has already promised [to go] elsewhere, there is no fault. If he stays away in order to guard against interference with a wholesome direction [of his practice] in which he has been continuously diligent, there is no fault. If he stays away because he suspects he will miss hearing a useful topic of Dharma he has not heard before, there is no fault. And just like hearing a topic of Dharma, so also should settling a discussion be understood. If [the other] has called with malicious intention, there is no fault. In guarding against thoughts of enmity on the part of many others, there is no fault. In keeping an internal rule of the Community, there is no fault.[57]

[3.231.142 Not taking money]

(10b) Not taking such things as gold.

The bodhisattva who, upon obtaining--that is to say, having the opportunity to be provided with--will not take--that is to say, refuses--a great deal of fine wealth of various specifications

such as gold, silver, jewels, pearl and lapis lazuli, with a thought of enmity or resentment, is possessed of fault, possessed of contradiction; there is defiled fault, for it shows disdain for a sentient being.[58]

Not taking it out of laziness and indolence, he is possessed of fault, possessed of contradiction; but the fault is not defiled. In the case of a distraught mind, there is no fault. If he sees that taking it, attachment to it will grow in his mind, there is no fault. If he suspects that the other has made an error in giving [it to him], there is no fault. If he suspects that the donor, by reason of having renounced all that he owns, will become impoverished and ruined, there is no fault. If he suspects that it belongs to the Community or a shrine, there is no fault. If he suspects that it has been improperly carried off from a third party, and may have been the occasion for some harm such as murder, bondage, punishment, deprivation or for some verbal abuse, there is no fault.[59]

[3.231.15 Not giving Dharma]

(10c) Not giving to those who seek Dharma.

If the bodhisattva, with a thought of enmity or resentment, or being envious by nature, does not give Dharma to those who seek Dharma, then he is possessed of fault, possessed of contradiction; there is defiled fault.

If he fails to give out of laziness and indolence, he is possessed of fault, possessed of contradiction; but the fault is not defiled.

In the case of some tīrthika seeking an opening, there is no fault. If he is critically ill, or if his mind is distraught,

there is no fault. In desiring to tame and to discipline by that means, while moving them from an unwholesome to a wholesome situation, there is no fault. If he does not know Dharma, there is no fault. In failing to give it to one who would receive it without respect, discourteously and with bad deportment, there is no fault. If he suspects that by teaching the Dharma--the majestic doctrine of Dharma--to one of weak faculties, it will end in trembling, wrong views, wrong adherence, impairment and decay, there is no fault. If he suspects that coming into his hands, the Dharma will be diffused to others who are not fit vessels [for it], there is no fault.[60]

[3.231.2 <u>Nine contradictory to morality</u>]

[3.231.21 <u>Four contradictions with others as one's chief concern</u>]

[3.231.211 <u>Abandoning the object of compassion</u>]

(10d) Disdaining the immoral.

If the bodhisattva, with a thought of enmity or resentment towards sentient beings who are violent and immoral, disdains or repudiates them because of the violence and immorality, then he is possessed of fault, possessed of contradiction; there is defiled fault.

If he has disdained them out of laziness and indolence, or repudiated them absentmindedly, then his is possessed of fault, possessed of contradiction; but the fault is not defiled.

Why so? The bodhisattva lives with a thought of mercy and desire-to-do for sentient beings who are violent and immoral, who dwell in the cause of suffering, such as he does not have for one who is righteous and at peace in the performance of his physical,

verbal and mental activities.

In the case of a distraught mind, there is no fault. If [the bodhisattva] desires to tame [the immoral] by that means, there is no fault, as before. If he is guarding the thought of many others, there is no fault. If he is keeping an internal rule of the Community, there is no fault.[61]

[3.231.212 <u>Being too good for the common prescript</u>]

(11a) Not training for the sake of others' faith.

The bodhisattva trains himself as do the auditors--making no distinction--in whatever has been established by the Lord, in the prātimokṣa disciplinary code (vinaya), to be improbity by prescript, in order to guard the thought of others--that is to say, in order that those without faith may have faith, and those with faith may develop it further. Why so? If even the auditors, who are only intent upon their own welfare, train themselves in methods of training that do not fail to guard the thought of others, that create faith in the faithless and develop it further in the faithful, how much more [must] the bodhisattva, intent as he is upon the welfare of others![62]

[3.231.213 <u>Not holding to the training that is not held in common</u>]

[3.231.213.1 <u>Not rising above prescribed morality</u>]

(11b) Doing little for the welfare of sentient beings.

The bodhisattva does not train himself as do the auditors in what has been established by the Lord for the auditors, beginning as they do with meager aims, few deeds and dwelling in little concern, to be improbity by prescript. Why so? The auditor excels

in being intent upon his own welfare and in disregarding the welfare of others. In undertaking the welfare of others he has meager aims and few deeds; he dwells in little concern. The bodhisattva, for whom the welfare of others is paramount, does not excel in undertaking others' welfare with meager aims and few deeds, while dwelling in little concern.[63] So the bodhisattva, for the sake of others, should seek as many as a hundred, a thousand robes from unrelated brahmans and householders. If the occasion should present itself, he should examine whether or not the sentient beings have enough, and accept what they require.[64]

As with robes, so also with begging bowls. And just as he should seek [robes], so also should he have them made himself, by unrelated weavers, out of yarn he has accepted. He should also, for the sake of others, set up as many as a hundred silken beds, and a hundred rugs for sitting. He should make more than a million-million in gold and silver his own.[65]

The bodhisattva established in the bodhisattva moral vow does not train himself, in these and other matters, in accord with the legal improbity of the auditors, beginning with meager aims, few deeds and dwelling in little concern.[66] [An example of the auditors'] bases of training [is as follows]: "If any monk approaches an unrelated householder or householder's wife and begs for a robe, that is a 'forfeiture' transgression. By maintaining both vows, one should be understood to have relinquished the welfare of others, and to be intent on one's own".[66] If the bodhisattva, who begins with the welfare of sentient beings, should, with a thought of enmity or resentment, dwell in little concern for meager aims and few deeds, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he

dwells in little concern, with meager aims and few deeds out of laziness and indolence, then he is possessed of fault, possessed of contradiction; but the fault is not defiled.[67]

(Second and last fascicle)

[3.231.213.2 Not rising above natural morality]

[3.231.213.21 Killing]

(11c) With mercy there is no [deed] without virtue.

Even in the case of improbity by nature, the bodhisattva behaves with such skill in means that no fault ensues; rather, there is a spread of much merit.

Accordingly, the bodhisattva may behold a robber and thief undertaking the commission of a great many deeds of immediate retribution (ānantarya-karma), being about to murder many hundreds of magnificent (mahātma) living beings--auditors, independent Buddhas and bodhisattvas--for the sake of a few material goods. Seeing this, he forms this thought in his mind: "If I take the life of this living being, I may be reborn among the creatures of hell. But it is far better that I be reborn a creature in hell than that this sentient being, having committed a deed of immediate retribution, should go straight to hell." With such an attitude the bodhisattva ascertains that [his own] thought is virtuous or [karmically] indeterminate and then, feeling constrained, with only a thought of mercy for the consequence, he takes the life of that living being. There is no fault, but rather, a spread of much merit.[68]

[3.231.213.22 Stealing]

Accordingly, the bodhisattva, if he has the capability, acts, with a thought of mercy or the intention of doing benefit, to

overthrow kings or high officials from the power of ruling the dominion, stationed in which they spread great demerit by being generally violent, pitiless toward sentient beings, and abolutely oppressive.[69]

The bodhisattva confiscates property from robbers and thieves--those who steal the property of others--who have stolen and appropriated a great deal of the property of the Community and shrine, desiring then to enjoy it. He thinks, "Let not this enjoyment of property result in extended harm and misfortune for them." Upon that condition only, he steals it back and restores the Community's to the Community, and that of the shrine to the shrine.[70]

The bodhisattva investigates storekeepers or caretakers of the grounds who waste the property of the Community or shrine, and those who use it for themselves. He thinks, "Let not that deed and that misuse result in extended harm and misfortune for them," and removes them from power.

In this manner the bodhisattva, while taking what is not given, incurs no fault; but there is a spread of much merit.[71]

[3.231.323 Sexual misconduct]

Accordingly, the householder bodhisattva comes to a woman with the dharma of sexual embrace, she being without husband and possessed of a mind subjected to an agony of desire to end her celibacy. He thinks, "Let her not develop a thought of enmity, and much demerit spread. Rather, let her come under my influence, and whatever is desired be employed as a wholesome root, and as cause for abandoning the unwholesome." Setting up a thought that is nothing but merciful he indulges in a dharma of copulation, but although he has resorted to the unchaste dharma of sexual intercourse, there is virtually no fault, but rather, a spread

of much merit.

For the monastic bodhisattva, who guards against breaking the training of an auditor, to resort to unchastity is entirely out of the question.[72]

[3.231.213.24 Lying]

Accordingly, the bodhisattva, in order to save the lives of many sentient beings, to save them from bondage, to save them from mutilation of hand, foot, nose and ear, and to protect them from gouging of eyes--whereas the bodhisattva will not knowingly speak a false word for the sake of his life--he will, upon examination, speak it for the sake of those sentient beings. In short, the bodhisattva sees only whatever [will accomplish] the welfare of sentient beings, not the reverse. Having no thought of self-interest, no basis but the desire for the benefit of sentient beings, he changes his [expressed] opinion and in full awareness speaks a word that diverges [from the truth]. There is no fault in thus speaking [a falsehood], but a spread of much merit.[73]

[3.231.213.25 Slander]

Accordingly, the bodhisattva, relying upon a thought of mercy towards sentient beings who have involved themselves with an unwholesome adviser--"Let not extensive harm and misfortune come to those sentient beings through reliance upon a sinful companion"--speaks as well as he is able, as well as he can, words to divide them from the unwholesome adviser. In that way he is somewhat fond of division. In that manner he creates discord among friends, but there is no fault, but rather, a spread of much merit.[74]

[3.231.213.26 Harsh speech]

Accordingly, the bodhisattva humiliates, with words harsh and

severe, sentient beings who are taking the wrong path, who are doing wrong, by which means to move them from an unwholesome to a wholesome situation. So, although there is harsh speech on the part of the bodhisattva, there is no fault, but rather a spread of much merit.[75]

[3.231.213.27 Idle chatter]

Accordingly, the bodhisattva, for sentient beings inclined to dance, song and instrumental music, and for those inclined to tales of kings and robbers, food and drink, prostitutes and street scenes, is learned in the varieties of dance, song, music and narrative. With a merciful intention he pleases them with varieties of narrative containing dance, song and music and endowed with idle chatter. He bends them to submission to his will and influence. Having drawn them in to listen to his words, he moves them from an unwholesome to a wholesome situation. So, although there is idle chatter on the part of the bodhisattva, there is no fault,but rather a spread of much merit.[76]

[3.231.22 Three contraditions with oneself as one's chief concern]

[3.231.221 Failure in livelihood]

(11d) Ready acceptance of wrong livelihood.

The bodhisattva who readily accepts the occurrence of dharmas of wrong livelihood--hypocrisy, sweet talk, hint, extortion and seeking to profit from possessions--feeling no contraint and failing to remove it, is possessed of fault, possessed of contradiction; there is defiled fault. If he has generated the will and begun to attempt to remove it, but continues to do it because his mind is overcome by an abundance of defilement, there is no

fault.[77]

[3.231.222 Failure in deportment]

(12a) Laughing aloud, and so on, from levity.

If the bodhisattva, because his mind is caught up in excitement, is restless, and enjoys that restlessness, showing his excitement with a horse-laugh, sporting and clamoring and wishing others to share his laughter and enjoyment, then based on that condition he is possessed of fault, possessed of contradiction; there is defiled fault. If it is done absentmindedly, the fault is not defiled.

There is no fault if he has created a will to remove it, as before. If he desires by that means to remove enmity that has been created in others, there is no fault. If he desires by that means to dispel sorrow that has been created in others, there is no fault. If he does it to attract others who have that sort of nature, who enjoy it, or to keep them at ease or to comply with them, there is no fault. If he does it to demonstrate his pure intention with cheerful countenance towards others whom he suspects have taken a dislike to the bodhisattva, or whom he suspects have an enmity and aversion to him, there is no fault.[78]

[3.231.223 Greed for the taste of existence]

(12b) Thinking to travel only in saṁsāra.

Any bodhisattva who holds and espouses the view that, "The bodhisattva should not look forward to nirvāṇa, but he should remain, averting his face from it. Nor should he fear the defilements and the subsidiary defilements. He should not set his mind too far apart from them, for thus must the bodhisattva accomplish bodhi, revolving through saṁsāra for three incalcu-

lable aeons"--is possessed of fault, possessed of contradiction; there is defiled fault.

Why so? As the auditor must devote himself to the anticipation of nirvāṇa, his mind alarmed at the defilements and the subsidiary defilements, the bodhisattva must anticipate nirvāṇa and develop a sense of alarm at the defilements and the subsidiary defilements a million-millionfold more. For the auditor has an interest in only his own welfare, whereas the bodhisattva is striving for the welfare of all sentient beings. So he must carry out the exercises that will free his mind of defilement. He is no arhat, but he is distinguished from them because, possessed of no defilement, he may course in things that are bound up with outflow.[79]

[3.231.23 Two contradictions to morality with equal concern for self and others]

[3.231.231 Not guarding one's own reputation]

(12c) Failing to ward off defamation.

The bodhisattva who does not guard against, who fails to dispel a stench of ignominy about himself, an insult or a bad report, when it is a matter of fact, is possessed of fault, possessed of contradiction; there is defiled fault. To fail to guard against or to dispel what is not a matter of fact is a fault and contradiction, but the fault is not defiled. If the other is a tīrthika, or an adherent [of] any other [non-Buddhist sect], there is no fault. If he utters the insult on the basis of [the bodhisattva] being ordained, living on alms or living in virtue, there is no fault. If he utters it because he is overcome with anger or because his thinking is distorted, there

is no fault.[80]

[3.231.232 <u>Failure to frighten with harsh measures applied to the welfare of others</u>]

(12d) Not to give treatment even comprising affliction.

If the bodhisattva, seeing that some caustic means, some use of severity will result in welfare for sentient beings, does not make use of it in order to guard against unhappiness, he is possessed of fault, possessed of contradiction; there is defiled fault. If a little welfare will result in this life, and great unhappiness on that basis, there is no fault.[81]

[3.231.3 <u>Four contradictory to patience</u>]

[3.231.31 <u>Not remaining patient upon an occasion for it</u>]

(13a) Abuse in return for abuse, and so forth.

The bodhisattva, abused by others, responds with abuse; he returns anger for anger, blow for blow, cavil for cavil. Thus he is possessed of fault, possessed of contradiction; there is defiled fault.[82]

[3.231.32 <u>Not stopping the flow of anger</u>]

[3.231.321 <u>Not stopping one's own anger</u>]

(13b) Disdaining those who are angry.

If the bodhisattva has committed, or is suspected of having committed a transgression against others, and if, with a thought of enmity or constrained by pride he makes no suitable apology, disdaining to do so, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he makes no apology out of laziness, indolence or carelessness, then he is possessed of fault, possessed of contradiction, but the fault is not defiled.

If he wishes by that means to discipline and to tame them, to move them from an unwholesome to a wholesome situation, there is no fault. If [the other person] is a tīrthika, there is no fault. If he is the wrong object [for an apology], who desires to cause an apology by [himself] acting with improbity, there is no fault. If it is comeone contentious by nature and given to dispute, whom the apology will greatly agitate and cause to be aggressive, there is no fault. If [the bodhisattva] expects that the other has a patient disposition and a disposition without enmity, and if [the other] is one who will be embarassed at [receiving] an apology that involves another's transgression, there is no fault.[83]

[3.231.322 Not stopping the anger of others]

(13c) Rejecting another's excuses.

If the bodhisattva, with a thought of enmity and malicious intention, will not heed an apology, when the apology has been made in the right way by others in the course of a certain dispute, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he will not heed [the apology] because of an impatient disposition, but with no thought of enmity, there is the same defiled fault.[84] There is no fault if he wishes to tame another by that means, and all the rest may be understood as before. If the apology is made not in the right way or not at the right time, there is no fault.[85]

[3.231.33 Not applying the antidote]

(13d) Following thoughts of anger.

If the bodhisattva develops and harbors an angry attitude towards others, and shows a ready acceptance of its occurrence, then he is possessed of fault, possessed of contradiction, there

is defiled fault. If he has created a will to remove it, there is no fault as before.[86]

[3.231.4 Three contradictory to vigor]

[3.231.41 Inferior physical activity]

(14a) Attracting followers out of desire for honor.

If the bodhisattva, under the sway of a yearning for service and honor, attracts followers because he has a thought for things of the flesh, then he is possessed of fault, possessed of contradiction; there is defiled fault. If his intention has nothing to do with things of the flesh and he thus appropriates service and honor, there is no fault.[87]

[3.231.42 Inferior mental activity]

(14b) Not dispelling laziness and so forth.

The bodhisattva for whom laziness and indolence have arisen, who succumbs, unseasonably and intemperately, to the pleasure of sleep, the pleasure of staying in bed and the pleasure of lying on his side, is possessed of fault and contradiction; there is defiled fault. If he is sick and incapacitated, there is no fault. If he has created a will to remove it, there is no fault; [the rest] should be understood as before.[88]

[3.231.43 Inferior verbal activity]

(14c) Giving way with a passion to gossip.

If the bodhisattva passes the time with his mind enamored of social intercourse, he is possessed of fault, possessed of contradiction; there is defiled fault. If he passes the time absentmindedly, there is fault that is not defiled. If another is continuing to speak and he listens but a moment, stationed in

mindfulness, to comply with him, there is no fault. If he is only questioning, or answering a question, in regard to something curious, there is no fault.[89]

[3.231.5 Three contradictory to meditation]

[3.231.51 Faults of preparation]

(14d) Failure to seek the goal of concentration.

The bodhisattva desirous of settling his mind in equilibrium who does not go, because he is possessed of a thought of enmity or overwhelmed by pride, to receive instruction, beginning with "mental stability," is possessed of fault, possessed of contradiction; there is defiled fault. If he does [not go] out of laziness and indolence, there is fault that is not defiled.

If he is sick and incapacitated, there is no fault. If he suspects the instruction will be distorted, there is no fault. There is no fault if he himself is erudite and capable of settling his mind in equilibrium, or if he has already taken and carried out the instructions.[90]

[3.231.52 Faults of the principal]

(15a) Not to eliminate hindrances in meditation.

The bodhisattva who submits to the hindrance of sense-desire and fails to dispel it is possessed of fault, possessed of contradiction; there is defiled fault. If he has created a will and endeavored to remove it, but it continues because he is overwhelmed with severe defilement, there is no fault.

As with sense-desire, so should it be understood with ill will, langour and drowsiness, excitedness and regret, and doubt.[91]

[3.231.53 Faults of the ending]

(15b) Regarding the taste of meditation a good quality.

If the bodhisattva experiences the taste of meditative trance (dhyāna), and regards the taste of meditation to be a good quality, he is possessed of fault, possessed of contradiction; there is defiled fault. In a case where he has created a will to eliminate it, there is no fault, as before.[92]

[3.231.6 Eight contradictory to wisdom]

[3.231.61 In connection with the inferior object]

[3.231.611 Rejecting the lesser vehicle]

(15c) Rejecting the auditors' vehicle.

Any bodhisattva who holds and espouses the view that, "The bodhisattva should not listen to Dharma that is associated with the vehicle of the auditors, nor learn it by heart, nor train himself in it. Why should a bodhisattva listen to, and learn, Dharma that is associated with the vehicle of the auditors? He need not train himself in it"--is possessed of fault, possessed of contradiction; there is defiled fault. That is to say, if the bodhisattva need apply himself even to tīrthika treatises, how much the more to the exalted Word of the Buddha! In deterring a one-sided devotion [to the vehicle of the auditors], there is no fault.[93]

[3.231.612 One-sided application to the lesser vehicle]

(15d) Diligent in it while having one's own method.

The bodhisattva who, when he has the collection of bodhisattva [sūtras], fails to apply himself to the bodhisattva collection, disregards the entire bodhisattva collection and applies himself to the auditors' collection, is possessed of fault, possessessed of contradiction; there is defiled fault.[94]

[3.231.613 One-sided application to tīrthika texts]

(16a) Diligent only in outside treatises.

The bodhisattva who, when he has the Buddhist scripture, fails to apply himself to Buddhist scripture, applying himself to treatises of the tīrthikas, is possessed of fault, possessed of contradiction; there is defiled fault. If he is very judicious, quick of apprehension, capable of not forgetting over a long period, able to consider and to discover the meaning, if he has an intellectual understanding that is unalterable because it is associated with a trial of the Buddhist scripture by logical means of verification, and if he makes twice the daily application to Buddhist scripture [that he makes to that of the tīrthikas], there is no fault.[95]

[3.231.614 Application to tīrthika texts and enjoying it]

(16b) Taking enjoyment in that diligence.

If the bodhisattva, while not acting inconsistently with that method [of studying Buddhist scripture twice as much as that of others], becomes a scholar of tīrthika, heterodox treatises, and does so evidently delighted with that [study of them], taking pleasure in it and being gratified by it--if he does not do so as though he were resorting to strong medicine--then he is possessed of fault, possessed of contradiction; there is defiled fault.[96]

[3.231.62 In connection with the superior object]

[3.231.621 Rejecting the object that is wisdom]

(16c) Rejecting the Greater Vehicle.

If the bodhisattva, having heard the profound topics found in

the bodhisattva collection, the greatest profundities beginning with true principles or with the might of the Buddhas or bodhisattvas, has no inclination for them and casts aspersions on them, saying, "These are meaningless, they are not the Dharma, they are not the declaration of the Tathāgata, and they result in no benefit or pleasure for sentient beings," whether he be casting aspersions out of unskilful attention of his own, or following the lead of another, he is possessed of fault, possessed of contradiction; there is defiled fault.[97]

If the bodhisattva has heard the profound topics, the greatest profundities, and his mind is disinclined, in that [circumstance] the bodhisattva should, faithfully and free of pretense, train himself to think thus: "It is not fitting for me, eyeless and blind, who can only function in accordance with the eye of the Tathāgata, to reject what the Tathāgata has declared with [enigmatic] intention." That bodhisattva counts himself ignorant and rightly regards the Tathāgata himself as being visible in those dharmas; in that way he will make proper progress.

If he has no inclination [for those profound topics etc.], but casts no aspersions either, there is no fault.[98]

[3.231.622 Proceeding wrongly towards the result]

(16d) Praising oneself and deprecating another.

If the bodhisattva, with a thought for things of the flesh and a thought of resentment, praises himself and deprecates another in public, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he wishes to overcome tīrthikas out of a desire to maintain the doctrine, there is no fault. There is no fault in desiring to discipline that person by that means, and so forth, as before. If he does it

so that those without faith may have faith, and that those with faith may develop it further, there is no fault.[99]

[3.231.623 Failure in the cause]

[3.231.623.1 Not to participate in hearing]

(17a) Not to go for the sake of Dharma.

If the bodhisattva, constrained by pride or with a thought of enmity or resentment, does not go when Dharma discourse and discussion of the good Dharma are being held, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he stays away out of laziness and indolence, there is fault that is not defiled.

If he is unaware of it, there is no fault. If he is sick and incapacitated, there is no fault. If he suspects that the teachings will be distorted, there is no fault. If he is guarding the mind of a Dharma preacher [from offense], there is no fault. If he knows it involves discussion of topics that he already knows, having heard them over and over and learned them by heart, there is no fault. If he is erudite, and has learned and assimilated what he has heard, there is no fault. If he is continuing to keep his mind upon a meditative visualization, applying himself to the accomplishment of a bodhisattva concentration, there is no fault. In the case of one whose wisdom is very dull--who is weak in grasping Dharma and weak in retaining it, and weak in settling the mind on the visualization--there is no fault.[100]

[3.231.623.2 Proceeding wrongly in regard to what has been heard]

(17b) Deprecating it and relying upon the letter.

If the bodhisattva deliberately repudiates the person speaking

Dharma and pays no respect to him, ridiculing him, making sarcastic remarks and making his reference the letter rather than the meaning, then he is possessed of fault, possessed of contradiction; there is defiled fault.[101]

[3.232 Twelve contradictory to working the welfare of sentient beings]

[3.2321. In connection with generalities]

[3.232.11 Not accomplishing welfare]

(17c) Not being a friend in need.

If the bodhisattva maintaining the vow does not, because he is possessed of a thought of enmity or resentment, minister to the needs of sentient beings, whether it be establishing what welfare they require, being a travelling companion, employment in right business and work, guarding property, reconciling differences, festivities and meritorious deeds, then he is possessed of fault, possessed of contradiction; there is defiled fault.[102] If he fails to minister out of laziness and indolence, the fault is not defiled.

If he is sick and incapacitated, there is no fault. If the seeker is capable of doing it by himself, or if he already has some protector and recourse, there is no fault. If he has not gone for a need connected with some harm and unconnected with Dharma, there is no fault. If he wishes to discipline by that means, there is no fault--and so forth as before. If he is already promised to another, there is no fault. If he has entrusted it to someone else who is capable, there is no fault. If he is continuing his diligence in some virtuous direction, there is no fault. If he is dull-witted by nature and not

qualified to impart the tradition, there is no fault, as before. If he wishes to guard the thought of many others, there is no fault. In keeping an internal rule of the Community, there is no fault.[103]

[3.232.12 Not dispelling harm]

[3.232.121 Not dispelling suffering]

[3.232.121.1 Not to dispel particular suffering]

(17d) Refusing to serve the sick.

When the bodhisattva encounters someone stricken with illness, and with a thought of enmity or resentment does not render service and attendance, he is possessed of fault, possessed of contradiction; there is defiled fault. If he renders none out of laziness and indolence, the fault is not defiled.

If he himself is sick and incapacitated, there is no fault. If he has appointed another who is capable and congenial, there is no fault. If the patient already has a protector and recourse, there is no fault. If he is capable of rendering the service and attendance to himself, there is no fault. If he has been stricken with a long-standing illness and is about to be healed, there is no fault. If he does not do so in order to guard against interference to some majestic wholesome direction in which he has been diligent, there is no fault. If his wisdom is too dull and he cannot properly expound the Dharma nor properly hold to it, there is no fault. If he is already promised to another, there is no fault.[104]

[3.232.121.2 Not to dispel duḥkha in general]

(18a) Not acting to remove suffering.

Ministering the removal of suffering in the suffering should

be understood in accord with nursing illness.[105]

[3.232.122 Not to dispel the cause of suffering]

(18b) Not teaching what is relevant to the careless.

If the bodhisattva sees those who make unskilful efforts in regard to present and future welfare, and with a thought of enmity or resentment does not teach them what is relevant, what is skilful, then he is faulted, he is contradicted; there is defiled fault. If he fails to teach them out of laziness and indolence, the fault is not defiled.

If he himself, not knowing, is incapable, there is no fault. If he has entrusted it to someone else who is capable, there is no fault. If he is associated with another spiritual adviser, there is no fault. If he wishes to discipline by that means, there is no fault, and so forth as before. If the one to be taught with relevance has a thought of enmity, if he holds to distortion out of obduracy, if he has a wild nature with no affection or reverence, there is no fault.[106]

[3.232.2 In connection with particulars]

[3.232.21 Not giving assistance]

[3.232.211 Abuse of assistance]

(18c) Not to repay a good turn.

If the bodhisattva is ungrateful to sentient beings who have given him assistance, if he has no feeling for the deed and with a thought of enmity fails to return the assistance with a suitable favor, then he is possessed of fault, possessed of contradiction, there is defiled fault. If he fails to do so out of laziness and indolence, the fault is not defiled.

If, while conscientious, he is unable, incapable, there is no

fault. If the object desires no assistance in return, there is no fault.[107]

[3.232.212 Abuse of unhappiness]

(18d) Not to assuage the sorrow of others.

If the bodhisattva, with a thought of enmity does not remove sorrow that has developed in sentient beings who dwell in some calamity having to do with kinfolk or property, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to remove it out of laziness and indolence, the fault is not defiled.

The cases without fault should be understood as before, beginning with not ministering to needs (17c).[108]

[3.232.213 Abuse of indigence]

(19a) Not giving to those who seek wealth.

If the bodhisattva, with a thought of enmity or resentment, does not give requisites such as food and drink when begged properly by those who seek food and drink and the like, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to give out of laziness, indolence and carelessness, the fault is not defiled.

If the goods do not exist in his possession, there is no fault. If something improper or unsuitable is being begged, there is no fault. If he desires to tame and to discipline by that means, there is no fault, as before. In guarding against an offense to the king, there is no fault. In keeping an internal rule of the Community, there is no fault.[109]

[3.232.214 Abuse of one's followers]

(19b) Not working the welfare of followers.

If the bodhisattva, having drawn a following, does not, with a thought of enmity, advise them well and instruct them well from time to time, and does not search out, in the right way, from faithful brahmans and householders, robes, alms-food, bed and bedding, medicine for healing sickness and [other] requisites for those of them who are destitute, then he is possessed of fault, possessed of contradiction; there is defiled fault. Failing to advise and instruct, and failing to search out [requisites] out of laziness, indolence or carelessness, the fault is not defiled.

In desiring to tame and to discipline by that means, there is no fault, as before. In keeping an internal rule of the Community, there is no fault. If he is sick and incapacitated, there is no fault. If he has entrusted another who is capable, there is no fault. If the following possesses great merit, or he knows it is capable of searching out its own robes and so forth, and he has already instructed them with the advice with which they should be instructed, there is no fault. If it is one who was previously a tīrthika and has come as a Dharma thief, who has a nature which there is no opportunity to tame, there is no fault.[110]

[3.232.215 Abuse of compliance]

(19c) Not to conform to the expectations of others.

If the bodhisattva, with a thought of enmity, fails to comply with the thought of others, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he does not comply out of laziness, indolence and carelessness, the fault is not defiled.

If any wish of others would be unsuitable, there is no fault. If he is sick and incapacitated, there is no fault. If he is

keeping an internal rule of the Community, there is no fault. If his wish is suitable, but it is not the wish of, and does not suit many others, there is no fault. If [it is done] to suppress tīrthikas, there is no fault. If he desires to tame and to discipline by that means, there is no fault, as before.[111]

[3.232.216 Abuse of having good qualities]

(19d) Not speaking in praise of good qualities.

If the bodhisattva, with a thought of enmity, does not mention the genuine good qualities of others and speak genuine praise and approbration to what has been well spoken, nor give a well spoken "Well done!", then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails to speak so out of laziness, indolence and carelessness, the fault is not defiled.

If he judges that [the other] has by nature little desire [for praise] and complies with him, there is no fault. If he is sick and incapacitated, there is no fault. If he wishes to tame and to discipline by that means, there is no fault, as before. In keeping an internal rule of the Community, there is no fault. If he suspects that upon that basis defilement in general, self-conceit, arrogance and harm will result, and [does not do so] to avoid it, there is no fault. If the qualities are artificial qualities and not genuine, there is no fault. In [not doing so] to suppress tīrthikas, there is no fault. If he is awaiting the final outcome of the narration, there is no fault.[112]

[3.232.22 Not to suppress]

[3.232.221 Not to suppress behavior that discords with Dharma]

(20a) Not to suppress in accord with conditions.

If the bodhisattva, in regard to sentient beings who deserve humiliation, who deserve punishment, and who deserve banishment, with a defiled thought fails to humiliate them, or humiliates them but fails to correct them with an act of punishment, or corrects them but fails to banish them, then he is possessed of fault, possessed of contradiction; there is defiled fault. If he fails out of laziness, indolence and carelessness to humiliate, [correct] and banish them, the fault is not defiled.

In disregarding one whose nature is incorrigible--who is closed to discussion and obdurate, who has a great share of enmity--there is no fault. In awaiting the proper time, there is no fault. If he foresees conflict, caviling, fighting and disputation on that basis, there is no fault. If he foresees strife and dissension in the Community, there is no fault. If those sentient beings are free from pretense and endowed with an intense sense of shame and dread of blame, and amend themselves as soon as possible, there is no fault.[113]

[3.232.222 Not to control those who are hostile to the Dharma]

(20b) Not using psychic powers to threaten and so forth.

If the bodhisattva endowed with various sorts of wonder-working power, miraculous transformation and might, does not make use of wonder-working power to frighten sentient beings who deserve to be frightened, to bend to his will sentient beings who should be bent to his will, and to cause rejection of gifts of faith, then he is possessed of fault, possessed of contradiction; there is fault that is not defiled.

There is no fault in not showing his power to a sentient being who, being a tīrthika adhering more strongly to something else,

will be possessed of wrong views that repudiate the noble ones.[114]

And, as ever, it should be understood that there is no fault in cases of having an overly distraught mind, being hardpressed by a feeling of suffering, or not having taken on the vow.[115]

[3.233 Conclusions]

So the bodhisattva who is maintaining the bodhisattva vow should understand what does and does not result in fault, the defiled and not, and the lesser, middling and greater.[116]

He should generate respect [for the sūtras and for this code] in the first place, that transgression may not develop; and if transgression should develop, he should heal the transgression by treating it according to the Dharma.[117]

Furthermore, on the bodhisattva's path of fault there is nothing that is categorically a fault. In what the Lord has declared--"Know the faults of the bodhisattva to be for the most part developed from aversion, rather than from desire-attachment"--the intention is thus: When the bodhisattva is ruled by love and affection for sentient beings, whatever he may do is the deed of a bodhisattva, nor is it possible that there be fault in doing what he should do. When the bodhisattva bears hatred toward sentient beings, he does no good to himself or others, and this being what is not the duty of a bodhisattva, thus doing what he should not is appropriately [called] a [bodhisattva] fault.[118] In order to show this very thing, he says:

(20cd) There is no fault in a wholesome thought either,
Compassionate and [acting] out of love.[119]

* * *

By whatever merit I have obtained,
Composing this <u>Twenty</u> commentary,
May all the world universally dispel
The fog of bewilderment.

May they quickly like young Mañjuśrī, the lineage vice-
roy,
Diligent in activity for the welfare of sentient beings,
Come to the perfect conclusion of an ocean of training
And the assembly of a treasury of virtue.

Notes to Chapter Five

1. The Morality chapter (śīla-paṭala) of the Bbh is, in particular, the object of Candragomin's twenty verse summary, and the source of Śāntarakṣita's elucidation of it. All further reference to the Bbh, unless otherwise indicated, concern this chapter.

*Mañjusvara, in the commentator's introductory verse, is an epithet of Mañjuśrī (E s.v.; cf. MHV no. 320).

Bodhibhadra (213b.3-227a.4) and Grags-pa rgyal-mtshan (4a.1-5a.6) explicate the verses before describing the ceremony. Bodhi; after give introductory verses, takes up the first phrase of the Viṁśaka, "the Buddhas," to state the purpose of the work:

"Here, one who has taken refuge in none other than the Precious Three, who is endowed with morality, with faith and with compassion, who has generated the thought of awakening, who has himself embraced the bodhisattva vow and sustained his effort in it, in order that his self-application to the spread of the vow may fulfill the masses in no long time [masses of merit and gnosis, masses of sentient beings], the master Candragomin, thinking of others' welfare, highly fearless and advanced to a high stage, beholding that the vow undertaken--the preliminary training--should be correctly sustained, and wishing to have assembled the bodhisattva disciplinary code (vinaya), and also to teach the performance of the vow--the vow that is the cause for the conventional designation 'bodhisattva'--says, doubtless for these reasons, "the Buddhas....'"

Grags-pa, after the topical outline (sa-bcad), makes a simpler statement of purpose: The Viṁśaka "teaches the obtainment of the vow for those who have not obtained it, and the guarding against

failure for those who have obtained it" (2b.5-6). He then attempts to establish that the prātimokṣa is not a prerequisite for the bodhisattva vow (see Ch. 4 above).

Verse 1ab: Make prostration ("glad of their qualities"--Bodhi) before the fully awakened ones, and before their disciples--bodhisattvas who have reached a high stage (mahābhūmi), and offer what you are able ("according to your means"--Bodhi). Grags-pa details "offerings of actual wealth, extensive mentally emanated offerings and the seven precious and seven semi-precious articles, mentally created as well [of the Cakravartin], ownerless offerings [as, for example, wild fruit--Mkhan-po] and the supreme offerings of emptiness and compassion." He adds, "Make prostration and offer what you have to the lama as well."

1cd indicates (Grags-pa 4a.3-5) the nature (ngo-bo) of the vow, the three aspects of morality: the morality of the vow, the collecting of virtuous dharmas, and the working of the welfare of sentient beings. These three aspects of bodhisattva morality are understood by Bodhi (225a.7-8) to summarize the nine aspects of morality that constitute the topics of the Chapter on Morality of the Bbh. (For the nine see Atīśa, Lam-sgron, p. 256 & n. 6; LVP, "Bodhisattva", in J. Hastings, ed., Encyclopaedia of Religion and Ethics, vol. 2 [N.Y.: Scribner's, 1918].) Bodhi describes all nine, following the Bbh (Skt 95.6ff), but the "threefold aggregate" is here a matter of the second of the nine, "total morality" (sarva-śīla, tshul-khrims thams-cad), to which context the Viṁśaka and its vṛtti confine themselves. "Total morality," says Bodhi (215a.4) means "the morality of everyone (thams-cad-kyi tshul-khrims), because it is based upon the householder and monastic parties both." Tsong adds (8a.7): "They have this morality as

their [common] basis."

Of the three aspects of morality, the first is a matter of abstinence, equivalent to the proscriptions applied to the seven prātimokṣa classes that constitute the Buddhist community, as for example the "not killing" and so forth of the laity. The upavāsa vow of what Robinson calls the "asceticizing layperson" ("Ethic", p. 26), which extends for a limited period of time, is not generally admitted to apply. "So," says Bodhi (215a.8), the prātimokṣa vow functions as a limb of the bs. vow; it is understood in fact as one aspect [of it]." The second aims at acquiring all the attributes (dharmas) of the Buddha by the collection of virtue. "Especially one applies oneself joyfully to hearing, to contemplation, and to the development of calm and insight" (Bodhi 217a.3-4). This and the third aspect of morality, which has eleven points, are prescribed in detail (Bodhi 218a.3-222b.1; Tsong 12b.5-30a.2), these being implicit in the proscriptions of Viṁśaka vv. 9-20. (See also LVP, "Bodhisattva," op. cit.; Dutt, "Bodhisattva Prātimokṣa Sūtra," pp. 269-70n.; MS pp. 212-13n.; Siddhi pp. 631-32; Hōbōgirin s.v. "Bosatsukai," pp. 143-46.) MS points out however that the training is limitless (p. 70, cf. tr. p. 217), and this would correspond to the bodhisattva's aims.

Tsong classifies the duties of the bodhisattva as two: maturing his own continuity (his mental continuum--that is to say, personality) and maturing those of others. The first necessitates rejecting misdeeds and collecting virtuous dharmas; the second is accomplished by the morality of working the welfare of sentient beings. As to the order of the three, Tsong says (cf. Bbh 127.16-17, W 185.11-12; Tib 11a.1): "The morality of withdrawal (nivṛtti-

śīla) that is [held] in common with the śrāvakas, is the cause of the latter two and, as to the morality of involvement (pravṛtti-śīla) that is not common: since it is declared to be impossible to save others when you are still bound, and to calm others when you are not calm, the welfare of others will not be effected until virtue has first been collected (8b.6-9a.3)."

Bodhi holds the three duties of the bodhisattva, as reflected in these three moralities, to be stabilizing the mind, maturing oneself to Buddhahood, and maturing sentient beings (225a.8-b.2).

Viṁśaka 2a indicates the purpose (dgos-pa), according to Grags-pa, or the distinction (viśeṣaṇa), according to Bodhi. The sense, as both agree, is that taking the vow is the source of short-term and long-range benefit for both self and others. As Grags-pa says, it "occasions pleasure in this life and the next for both self and others, and the obtainment of higher states of rebirth (mtho-ris) and liberation. The thought of awakening is like a great, inexhaustable treasury from which proceed all needs and wishes" (4a.5-6; cf. Bodhi 225b.5-226a.5).

Line 2b indicates the attitude with which the vow should be taken. Bodhi (226a.5-6): "Lofty intention (bsam-pa) refers to the intention of protecting all the world. The sense is, 'with an attitude (bsam-pa) that is endowed with the great sincerity that has but the single taste of compassion, and that wishes to come into contact with Buddha and bodhisattva qualities.'"

Grags-pa (4a.6-b.5): "In that [line], 'it' [not tr., lit. 'with it as your lofty intention'] refers to the particular reality that is the thought of awakening. Its characteristic is the commitment to project all sentient beings to the stage of Buddhahood.... Furthermore, it is divided in two: the thought of awaken-

ing as resolution (praṇidhāna), and as setting forth (prasthāna). 'Resolution' is generating the commitment, the mere wish for Buddhahood for the sake of sentient beings, but unconnected with [actual] assistance to them. 'Setting forth' is to promise assistance and then to act upon it....'Lofty intention' indicates that you should take [the vow] free from the meaner ideas of this world, with a wish for nirvāṇa for the sake of yourself and sentient beings."

Lines 2cd are dealt with by Śānta in detail.

2. Bbh refs. n. 3 below. Guṇaprabha (234b.4-5): "He says 'threefold aggregate of bodhisattva morality' to indicate many [aspects] of morality. 'Bodhisattva training' refers to that in which bodhisattvas train."

Jinaputra (253b.8-254a.5=Samudramegha 196b.7-197a.4) does not hesitate to point out that the prātimokṣa is the basis, and that its ceremony is parallel to that of the bodhisattva vow: "Bodhisattva morality belongs to two parties (pakṣa); therefore he says, 'The bodhisattva, whether householder [or monastic]....'" Earlier (244a.5), Jina has referred to the seven pm. classes as "morality prescribed (bcas-pa) by the Tathāgata" (as opposed to natural morality). With prātimokṣa as his basis, the aspirant to the bs. vow is already engaged in moral endeavor that is formally Buddhist. Jina continues (254a.1ff): "He refers to 'having made the resolve' because the obligation [of the bs. vow] will be found within the generation of the thought [cittotpāda--i.e., the resolution], just as the obligation of the prātimokṣa vow is found within the confines of [i.e., is based upon] taking refuge. He refers to 'fellow in the Dharma' to show that this [bs. moral vow] is analagous to the moral code of the auditor, which is taken from someone

irreproachable." The lama (Skt guru) is able to "grasp" (grahaṇa) the letter (vyañjana) and to "understand" (avabodha) the sense (artha). As to "falling at [his] two feet", the commentary points out that reverence is necessary for the vow to be born. ("Two feet" indicates the the lama has a human form.) "Entreaty" likewise is made since he must aspire to the vow.

Tsoṅ (30b.6-7) reiterates the need for reverence, adding that the aspirant should, as prescribed by Jetāri and Abhayākara (289b.8), first offer a maṇḍala.

Bodhi (226a.6-227a.5): "Fellow in the Dharma" indicates his possession of the bs. vow. (His vidhi [227a.1] gives sahadhārmika as lhan-cig-tu-chos-mthun-pa.) "Capable" means qualified to impart it; he possesses the blessings (sampad) of attitude and application given below (section 1.32) by Śānta. Even so, do not receive it from just anyone who is capable but only from one who fills the role of "a lama", and for whom one has reverence.

To Grags-pa (4b.5-5a.6), the lama is either lay or monastic. No downfall has occurred to mar his own vow, or if one has occurred, he possesses the means to treat it. Again, the qualities advertised later by Śānta are noted here. Grags-pa then presents two ceremonies: for the resolution and for the setting forth. (For his ceremony of the resolution vow see Appendix C.) The Bbh ceremony is considered the setting forth. Before the entreaty (9a.4-5) the aspirant "contemplates his chosen divinity (dod pa'i lha, *iṣṭā-devatā) and, as the means for attaining [the rank of] that [divinity], develops mindfulness of kindness, as well as love and compassion. He thinks, "'With the purpose of taking on the training as a means to project all sentient beings to Buddhahood, I will entreat the lama.' He prostrates himself be-

fore a lama endowed with the abovementioned characteristics, and says...."

In the account of the Bbh, as presented by Cg and Śānta, two important preconditions for the ceremony are the intention of the aspirant and the availability of someone else from whom to take the vow. The Bbh says, at the beginning of the chapter: "Because he has become obligated to morality by someone else, when the bs. transgresses his training, then dependent upon the other a dread of blame (vyapatrāpya) will be born. Because he has had a quite purified intention, when the bs. transgresses morality [following Tib], then dependent upon himself a sense of shame [hrī] will be born." (Skt 95.11-14; W 137.18-22; Tib 85a.4-5)

3. Surviving Skt texts of the Bbh differ slightly, in this and other places, from the vṛtti of Śāntarakṣita, which is closer to the Bstan-'gyur translation of the Bbh. The Chinese referred to upon occasion, thanks to the assistance of L. Hurvitz, is the translation of the Bbh by Hsüan Tsang (Taisho 1579, roll 41, Ch. 10, pt.2, pp. 516-21). Reference is made in these notes to two editions of the Bbh: that of Wogihara (1930) utilizing two incomplete mss., from Cambridge and Kyoto, with corrections and filling of lacunae from the Tib, and that of N. Dutt (1966), utilizing the ms. photographed at Zhwa-lu monastery in Tibet and deposited in Patna, to fill the lacunae of Wogihara's edition. The edition of Dutt is the primary reference here. N. Dutt has also published a "Bodhisattva Prātimokṣa Sūtra" (IHQ vol. 7, 1931, pp. 259-86) which reproduces some portions of this section of the Bbh. For this passage see Dutt 105.7-12; cf. Wogihara 152.22-153.5; Bs. pm. sūtra 1b.1-4; Tib O 5538, vol. Zhi 93a.8-b.3. The Skt is not provided in these notes for reasons of space; the text of Dutt is

available as vol. 7 of the Tibetan Sanskrit Works Series, general editor S.H. Askari (Patna: Jayaswal Research Institute, 1966). For comment and parallel passages see Guṇa 234b.5-6; Jina 254a.5-6(= Samudra 197a.4-5); Bodhi 227a.5-6 and his vidhi 227a.2-4; Grags-pa 9a.5-6; Tsong 30b.7-31a.2.

This entreaty is, strictly speaking, the speech alluded to by the text when it states that the lama is able to "grasp and understand" (Guṇa). But Tsong refers to "the entreaty and so forth" (30a.3)--that is to say, the entire ceremony.

Kulaputra, literally "child of the family." Bodhi, vidhi provides āyuṣman and bhadanta as alternatives (for range of usage see n. 6 below). Atīśa, vidhi (51b.6) has the lama addressed as ācārya. On kulaputra as indicative of gotra see R p. 86, 144 n. 3.

"If it be no importunity" corresponds to the precondition that bhikṣu ordination (upasampadā) cause no inconvenience (dus-la bab-cing bzod-na) to the saṅgha (Banerjee, A.C., Sarvāstivāda Literature [Calcutta: by the author, 1957] , pp. 123-24; ibid. for the phrase "out of pity"). Bodhi, vidhi reads "if the entreaty is proper and causes no difficulty."

Tsong notes that according to Jetāri (60a.5-6), Bodhibhadra, Atīśa and Abhayākara (289b.1-3), the entreaty should be made three times. So says Grags-pa as well. Abhayākara (Tsong: Abhyākara) describes preliminaries that include a maṇḍala-offering to the lama, taking of refuge and upāsaka vows, and maṇḍala-offering to all the Buddhas and bodhisattvas; this is how contemporary ceremonies are generally performed. See also outline of the vidhi of Atīśa, Lam-sgron p. 288. Jetāri has the aspirant kneeling on his right knee, Abhayākara on his knee or squatting, with folded hands.

4. Bbh, Skt ed. omits this passage, nor is it alluded to in any

Bbh commentary from the Skt. Yet it is found in the Tib tr. of the Bbh (93b.3=C Wi 82b.2-4). This is evidently an addition that has been elaborated with time. Jetāri has the lama make a mere affirmation, "Yes" (60a.6). Abhayākara (289b.3-4) gives the "inquiry" as we have it as section 1.34 below. Atīśa, vidhi (51b.7-52a.2) combines that inquiry with this one. Bodhi omits this passage in his vidhi, but his comm., following that of Śānta, shows that this speech of the lama constitutes a test (227a.6-b.1):

"After that entreaty, in order to examine whether he is a suitable repository [for the vow], he should make him listen to the bases of bs. training, and say, 'Have you the fortitude to train in this?' When this has been said, if [the aspirant] verbally indicates that he is highly enthusiastic, and passes some days with transformed countenance and gaze, by which [the lama knows] that he is eager, and that he has not been instigated by another, nor is he in competition with another, then [the lama knows that] he will stand by it."

There are two elements in the speech of the lama: (1) a description of the advantages of taking the vow and the corresponding disadvantages of failure to live up to it, and (2) a testing of the resolution of the aspirant.

Grags-pa (9a.6-10a.5), discussing the disadvantages of failure, cites the Ākāśagarbha sūtra (O 926, P Mdo Zhu 287a,bff; cf. ŚS Skt 37.26-28, tr. p. 63): "Misguided beginners proceeding in the Mahāyāna have their previously produced roots of virtue pulverized by these root downfalls; they are defeated and, when they fall from the happy state of god, human being, and Mahāyāna, they end in a state of woe. For a long time they revolve in saṁsāra, deprived

of a spiritual adviser." He refers also to the Smṛtyupasthāna (O 953), Dharmasaṅgīti (904), Sāgaramati (819), Kṣitigarbha (905) and Bhaiṣajyaguru (914) sūtras. On the advantages, he cites the Bbh (=Śānta, sect. 31212 below), and seven points known from oral tradition: "quick attainment of awakening, the consideration of the Buddha, rebirth directly towards a higher spiritual adviser whose moral code corresponds to one's own, spontaneous morality in every [lifetime], increase of the aggregate of morality in one's own and others' mental continuums, complaisance in ending each lifetime, and cutting the flow of bad rebirths among them."

Tsong (31a.2-33a.8), citing "lamas of old", can be seen in some details to follow Grags-pa (i.e., referring to the necessity for the aspirant to have studied the bodhisattva-piṭaka and its mātṛkā, 33a.4-6). He discusses first the advantages, citing the ŚS with passages from the Praśānta-viniścaya-prātihārya (O 797) and Candrapradīpa (O 795) sūtras, to the effect that the decision to begin, and subsequent perseverence in the training creates incalculable merit. "Relative gravity" (lit. "heavy-light") refers to root downfalls and lesser offenses--which are heavy and light respectively--according to the system of the ŚS, which cites the Smṛtyupasthāna, Dharmasaṅgīti and Sāgaramati sūtras on the retributions incurred by those who break the bs. vow (Skt 10.13-25, tr. p. 13). Tsong adds: "If, having made the promise (khas-len), one does not keep it, there are the disadvantages of going to a state of woe, being the bases of frauds, [the fact that] all the world, including the sons of the Jinas, has been deceived, that one receives the censure of the gods, and so forth." (See also n. 33, 35 below on the effect of defeat according to Tsong.)

He continues: "Having thus been made to see the advantages and disadvantages, [the aspirant] is made firm in non-relinquishment of the cittotpāda and in the obligation entailed in having affirmed (khas-blangs) the vow." As to the questions of the lama, he cites the gloss of Bhavabhadra: "To ferry the śrāvakas and pratyekabuddhas over the jñeyāvaraṇa, to release [all beings, from] Brahmā on down, from the bondage of the two āvaraṇas--bewilderment and so forth--to revive the denizens of hell and others who are breathless from suffering, and to project to nirvāṇa those sentient beings not [yet] abiding there."

5. In the Skt this follows upon the entreaty, sect. 1.11 above.

6. Skt see Dutt 105.12-19; W 153.5-15; Bs. pm. sūtra 1b.4-2a.1; Tib 93b.6-94a.1. See Guṇa 234b.6-235a.2; Jina 254a.6-b.5 (=Samudra 197a.4-b.3); Bodhi 227b.1-3, vidhi 227a.4-7; Atīśa, vidhi 52a.2-6; Grags-pa 10a.5-b.2; Tsong 33a.8-34a.5.

Bodhi: He does worship "with whatever his ability"--that is, throws his upper robe over one shoulder and, with lofty intention, prostrates himself before the Buddhas and bodhisattvas; then, making their qualities manifest in his mind, he makes offerings to an image of the Tathāgata and makes his entreaty.

Grags-pa: He makes offerings and prostrations to the lama, the "gathering of the equipment (of merit and gnosis), after which follows the "inquiry" of the lama (sect. 1.15 below), and the "exhortation": He makes manifest the Buddhas and bodhisattvas, performs worship of them, and makes his entreaty three times "to receive [the vow] soon." This last phrase is an innovation that Tsong (34a.2-3) ascribes to Atīśa.

Atīśa: "Thereupon, seated before a statue or a painting of the

Tathāgata Śākyamuni, and thinking himself to be before all the Buddhas and bodhisattvas, beginning with Śākyamuni, who dwell in all the realms of the world of the ten directions, he does worship with the five outer offerings [i.e., offerings that appeal to the five senses] as well as he is able, and makes prostration. Immediately thereafter, he falls at the feet of the spiritual adviser, who is seated on a high seat, with the notion of him as the Teacher and, kneeling on his right knee or squatting, palms joined, he should thus exhort the spiritual adviser, three times: 'I pray that the spiritual adviser may soon grant me the bodhisattva moral vow undertaking.'"

"Squatting" with both heels on the ground, see PTSD s.v. ukkuṭika, p. 125b.

Whereas the pm. vow is obtained as the fruition of the "gathering of equipment" (of merit and gnosis) represented by reverence toward the upādhyāya (cf. Banerjee, op. cit., pp.108, 110, 114-15), the bs. vow is distinguished: It is said to be obtained by having made offering to all the Buddhas and bodhisattvas (Jina, Samudra, Tsong).

Guṇa: "'Gnosis and majesty" indicate possession of deep [view] and extensive [practice] respectively. 'Does worship' refers to worship with flowers, scent, incense and so forth ["beautifully laid out"--Tsong], praise, prostration and so forth. The pair of phrases, 'as well as he is able, and with whatever causal force (hetubala) he may possess,' refer to human skill in the generation of mental serenity that he presently possesses, and the results and causes that have been laid down in past lives."

On hetubala: MSA 4.7 and comm. (Tib Phi 148a.6; cf. R pp. 84-

85) identifies the causal force that gives rise to conventional (sāṁketika) bodhicitta (as is produced in this ceremony) as gotra-sāmarthya, "hereditary aptitude", one's predisposition for the vow. Other "forces" that give rise to it are the spiritual friend (mitrabala), wholesome roots (mūlabala)--defined as "the increase of that gotra"--and hearing or study (śrutabala). In a ;arallel abhidharma usage, anuśaya is the causal (and primary) force in the development of kleśa, dharmas the objective force (viṣayabala), and so forth (AK 5.34; AD pp. 295-96). "Ability", in this passage of Śānta, refers to present ability in worship and visualization, "causal force" to one's native aptitude for the vow.

Jina: "'Qualities' refers to the special qualities of those who possess a special vow. He recollects their extraordinary qualities and does appropriate 'worship' with body, speech and mind. Inasmuch as [taking] the vow involves generation of the thought [of awakening] with the most virtuous possible attitude, he is 'sincere'. 'Even a little' shows there is no set rule. If he has the ability and the causal force, he will [generate it] sincerely; if not he will do it a little."

"Kulaputra" refers to a householder, "long-lived one" (āyuṣman) to a younger monastic, and "reverend" (bhadanta) to an elder of the order. Tsong follows Guṇa in underlining the point that there is no restriction as to the age and pm. status of the one who is to impart the vow. The great Dge-lugs-pa, however, goes on to cite Jñānaśrī(bhadra) to the effect that tantric and Mahāyāna vows should [preferably] be taken by a bhikṣu, from a bhikṣu (O 4546, Śīla-saṁvara-samayāvirodha, Bstan-'gyur Nu 252a.7-8).

7. Skt 105.19-21; W 153.15-19; Bs. pm. sūtra 2a.1-2; Tib 94a.1-2.

A discursive meditation is alluded to, but accounts of it vary. Jina (252b.5=Samudra 197b.3-4) considers it a mindfulness meditation--"that the undertaking of the vow is a great gain." Tsong (34a.5-7) entitles it "development of high enthusiasm." Grags-pa, following the tradition of the Bka'-gdams-pa blo-sbyong, considers it a recapitulation of the smon-sems ceremony (6b.5-7b.3; cf. Appendix C, sect. 2.1 below):

"In the sky before you, meditatively develop the higher deities [i.e., the Buddhas and bodhisattvas]. Meditate in accord with your previous resolution: Develop mindfulness of their qualities, serenity and aspiration; and, as the means to that, mindfulness of kindness, love, compassion and the thought of awakening. Think, 'I will take the bodhisattva vow as a means of projecting sentient beings to Buddhahood,' and promote the happy thought, 'Now, my obtainment....'" (Grags-pa 10b.2-5; cf. Atīśa, Lam-sgron, pp. 133-34 & n. 5)

Bodhi includes this passage in his vidhi (227a.7-8), but in comm. omits it and has the aspirant rise at this point for the inquiry of the lama (sect. 1.15 below). Atīśa, vidhi, includes this section with the inquiry that follows.

8. Skt 105.22-25; W 153.19-24; Bs. pm. sūtra 2a.3-4; Tib 94a.2-4. Jina (254b.5-6=Samudra 197b.4-5): "As, for example, taking refuge is preliminary to the vow of the auditor, so likewise the resolve is preliminary to that of the bodhisattva. To show this he makes the inquiry as to the resolve, with the aim of stabilizing it."

However, this section would seem to correspond more closely to the inquiry, during bhikṣu ordination, "Are you a man? Have you the male organ?" (Banerjee, op. cit., pp. 119, 124) In any case,

it justifies the division, as by Grags-pa, of smon-sems and 'jug-sems into two ceremonies.

The sense of the inquiry, according to Tsong (34a.7-b.2), is to test the hereditary aptitude (rigs-kyi nus-pa, gotrasāmarthya) of the candidate, and to stabilize his resolve. Bodhi omits it in his vidhi, and in comm. makes it part of the next speech, which is nonetheless introduced by uttari, as though following some previous question (227b.3).

Cf. Atīśa, vidhi 52a.6-b.1; Grags-pa 10a.7-8.

9. Skt 105.25-106.9; W 153.24-154.13; Bs. pm. sūtra 2a.4-b.3; Tib 94a.4-b.1. See Guṇa 235a.2-3; Jinâ 254b.6-8(= Samudra 197b.5-6); Bodhi 227b.3-7, vidhi 227a.8-279a.5; Atīśa, vidhi 52b.1-53a.3; Grags-pa 10b.5-11a.5; Tsong 34b.2-35a.2.

Tsong: "'Bases of training' are the foundations (gnas, *āśraya) for training in something. 'Morality' is the essential nature of that in which he is trained [Jina: "the thing itself"]. In other words, [the lama] having indicated the training common to bodhisattvas of the three times, and described the method of being trained in it, and having established that one must affirm them as summarized in three moralities, [the vow] is taken."

On the bases of training, classified as the three moral aims, see subtitles to Viṁśaka vv. 9-20 below. This, according to Hōbōgirin, is anupadiṣṭa-śīla, "morality that has not been taught" (144a, citing MHV no. 788). But conventional bodhicitta, as Tsong indicates, is being affirmed here, as will in fact be taught by the lama from sūtras and śāstras. (In the vidhi of Atīśa, it is done just before this statement and affirmation.) That the trainings indicated by these texts are in fact to be thought of as in-

finite, see Abhayākara, Munimatālaṁkāra 93a.1ff; Atīśa, Lam-sgron, p. 261.

Bodhi has the recepient make an extensive affirmation. In comm. he says: "Thereupon he three times to the affirmation to the questions, 'Have you made the resolve for bodhi? Would you receive from me the bases of training of bs. morality?' Then with confession of sin, taking refuge in the Three, generation of bodhicitta and dedication of merit as preliminaries, he sees to (1) gathering the equipment and (2) compliance with the Mahāyāna in order to embrace and protect all the world. Then he should prostrate himself and make the announcement." Vidhi presents this in detail; see Appendix D.

In bhikṣu ordination the pattern of question and answer is similar (Banerjee, op. cit., pp. 128-40).

10. Skt 106.9-13; W 154.13-19; Bs. pm. sūtra 4a.3-b.1; Tib 94b.1-3.

Bodhi, vidhi (279a.5-6): he prostrates. Atīśa, vidhi (53a.3-4): a full ("five-limbed") prostration and joining of palms. Grags-pa (11a.6): prostrate yourself and strew flowers to the ten directions, then join palms. Tsong (35a.5-7): "He does his devotions, bowing at the feet...and then, in actuality makes three prostrations and strews flowers in each direction, then stands at the end and joins his palms....The salutations above and below are visualized; he should do those to the east and the west." The Bka'-brgyud lama Kalu Rinpoche (Karma Rang-byung kun-khyab phrin-las bzang-po), asked to perform this ceremony in Vancouver, stood and strew flowers all about, addressed the announcement upwards, and bestowed the title "bodhisattva" upon each participant.

"Announcement" (ārocita) is glossed "notification" (prajñapti) in the MSA discussion to the corresponding vinaya procedure (11.4, ed. p. 55, l. 8, with the correction of Nagao, p. xiv). For the jñapti of the upasampadā, see Banerjee, op. cit., pp. 120ff--a notification of the saṅgha. In context of the bs. vow, Atīśa uses the vinaya term karma-vācanā, "declaration of act" (las brjod-pa, Lam-sgron, p. 288).

11. See Skt 106.14-18; W 154.19-27; Bs. pm. sūtra ibid.; Tib 94b.3-6. See also Jina 254b.8(=Samudra 197b.6); Bodhi, vidhi 279a.6-b.1); Atīśa, vidhi 53a.4-8; Grags-pa 11a.5-b.4; Tsong 35a.2-b.1.

Bodhi, vidhi: "I, the bs. so-and-so announce, knowing right well (saṁprajānant) that I am witness, to the undertaking of the bs. moral vow, for those who, although they are the highest of nobles invisible in infinite realms of the worlds of the ten directions, are visible in regard to the welfare of sentient beings." (Hence supply saṁprajānan after sākṣibhūtam in the Skt text.)

Tsong takes it thus: "'Invisible' applies to 'myself', 'visible' to the Buddhas and bodhisattvas (35b.1). He probably draws this conclusion from the syntax of the vidhi of Atīśa, which could be read: "Bs. so-and-so has three times received from me, the bs. so-and-so, the bs. moral obligation. I, so-and-so, being witness, although [I am] invisibly a highest of nobles [i.e., representative of the tradition of Śākyamuni], announce the undertaking of the bs.moral vow by bs. so-and-so, to all those who possess a mind to which all dharmas of the infinite realms of the world of the ten directions are visible."

12. Skt for section 1.32 see 107.14-23; W 156.9-157.4; Tib 95b.3-8. See Jina 255b.6-256b.3(=Samudra 198b.3-199a.7); Grags-pa

and Bodhi ref. n. 2 above; Tsong 30a.3-b.6. Atīśa omits this caveat in discussing the characteristics of a lama (Lam-sgron, pp. 256-58), but cf. his discussion of the Kalyāṇamitra in the ch. on bodhicitta, pp. 147ff.

13. The three items represent degrees of faith (Jina, Tsong). "Mental preparedness" (rtog-pa) Tsong glosses as rtsol-ba, "effort" or "seeking" [see MW s.v. ava-√klṛip]. In general, lack of faith is a defect of attitude, the following are defects of application (to each of the six perfections).

14. Greed and attachment (lubdha, lobha). Jina: "With habitual regard for body and enjoyments, one is 'possessed of greed'. Under its influence, one is 'overwhelmed by attachment'." Triṁśaka defines the latter (S. Lévi, Matériaux pour l'Etude du Système Vijñaptimātra [Paris: Librairie Honoré Champion, 1932], index s.v. lobha) as "attachment to and eagerness for renewed existence and its paraphernalia" (lobho nāma bhave bhavopakaraṇeṣu ca yāsaktiḥ prārthanā ca).

"Insatiable, discontented": the former is desire for what one has not, the latter for what one has (AK 6.6bcd; Tsong). They are the karmic results of greed (AK 4.85ab, tr. p. 186).

15. Jina: Morality is shown here in two aspects: root faults, referred to by "failed morality", and the remaining faults, referred to by "slackness" and disrespect (an-ādara-kārin) for the rules of training. So also Tsong: "defeats" and "the rest". But Grags-pa takes the latter two adjectives as separate items.

The MSA, commenting upon the six perfections (14.5; Tib 213b.6) says in regard to morality: "With the undertaking of the moral code, there is a strong respect (gurutā) for the bs. training."

See also MSA 11.4, on vinaya, where anādara, giving no weight, is with kleśa, a source of downfall; AK (4.37cd, tr. p. 94): ādara (glossed by Yaśomitra as "strong faith", tīvra-prasāda) produces the vow.

16. Jina: The two pairs indicate impatience as attitude and as application. Anger (krodha) is the immediate mental disturbance associated with harming, rancor (upanāha) is recurrent mental disturbance. "Intolerant of transgressions" indicates the reverse of the four dharmas of the śramaṇa--i.e., returning abuse for abuse, anger for anger, blow for blow and caviling for caviling (Banerjee, op. cit., p. 139; Atīśa, Lam-sgron, p. 127 n. 102; MHV nos. 8708-12). Definitions section 3.231.31 below.

17. Jina: One is lazy (alasa) with no energy in virtuous directions, and indolent (kusīda) with a liking for negative directions. The liking for negative, he says, is shown by the examples. But we would prefer to take the first set of examples--sleeping, and so forth--as laziness, and socializing as indolence.

18. Jina: "'Wandering thought' because, during the cultivation of calm and so forth, thought cannot be stayed."

19. Jina: "Dull-witted" (manda) refers to the inability to comprehend the principle by oneself; "stupid by nature" (momuha-jātīya) to the inability to comprehend what has been heard from another. These are two modes of "defective understanding" (duṣ-prajñā). "Disheartenment" (saṁlīna-citta) functions as stupidity by nature. (Tsong adds: "disheartenment that is either a vast overawedness, a kind of impatience, or is natural stupidity.") Casting aspersions on the bodhisattva-piṭaka and its mātṛkā is the cause for defective understanding, and "having cast aspersions

on the good Dharma, one is ensured defective understanding in future lives as well." On the piṭaka, etc., see n. 21 below.

Tsong concludes the section by noting that the implication of this passage, in the opinion of some, is that one should not receive the vow from a lama possessed of these faults in the extreme, but that one may receive it from one obly somewhat possessed of them.

20. Skt 107.24-108.4; W 157.4-13; Tib 95b.8-96a.3. See Jina 256b.3-5 (=Samudra 199a.7-b.1); Bodhi 227b.8-228a.2; Atīśa, vidhi 53b.6-54a.2; Grags-pa 12a.4-b.1; Tsong 36a.3-7.

Jina, Tsong: The bodhisattva has "grasped the meaning and mastered the terms." Likewise, says Tsong, "do not, testing the vessel rashly, announce the terms and publicize the meaning." Critical words are the deed, mental clinging to it is the view, habitual attention to that notion is the representation. Atīśa: "The bs. who is highly virtuous will keep it secret," because it is his duty to guard all beings from suffering, and to turn them away from committing further evil deeds.

21. Skt 108.5-7; W 157.14-17; Tib 96a.3-4. See Jina 256b.5-6 (=Samudra 199b.1-2); Atīśa, vidhi 54a.2-3; Grags-pa 12b.2.

Cf. the "threefold proclamation" of pm. offenses (JA 1913, p. 475; C. Prebish, Buddhist Monastic Discipline [Pennsylvania St. U., 1975], pp. 48-49.

Jina takes "before" to refer to the bases of training taught previously in the Chapter on Morality of the Bbh. The corresponding bases of offense are to follow (Viṁśaka vv. 6-7, 9a-20b). "Offense" (āpatti; nyes-pa, ltung-ba) includes both the bs. classes of misdeed, which are the bs. equivalent to the five monastic categories (MSA 11.4, tr. p. 100, n. 1). Atīśa: "Then the bases of

training, [and] the virtual sites of defeat that are causes for destruction of the vow should be taught, and the offenses that are misdeeds, with and without defilement, should be taught. The spiritual adviser should expound in brief the Bodhisattva-saṁvara-viṁśaka and the Śīla-paṭala of the Bodhisattva-bhūmi."

"Code" is mātṛkā--"matrix", outline or digest (PTSD s.v. mātikā, CPD s.v. abhidhamma)--a term, taken from the earlier vehicle, for tabulated sections or numerical listings of vinaya or abhidharma (VM, tr. p. 17, n. 11, p. 472 n. 20). Jina: "The Bbh, because it teaches the bases of training summarily, is called the bodhisattva-piṭaka-mātṛkā." In its Skt colophon, the Bbh claims to have enunciated all the paths of training and the fruits of the paths, and teachings on all topics--so it can be termed "a bodhisattva-piṭaka-mātṛkā, or mahāyāna-saṁgraha, 'compendium of Mahāyāna.'" Bodhi refers on one occasion to mātṛkā in the plural (229b.1), and so it should be taken as a class of śāstra that summarizes the basic topics of the bs. path. Tsong implies (n. to section 2.1 below) that the Bbh and ŚS are both mātṛkā. Finally, Wayman cites a passage of the Bbh Vastu-saṅgraha in which mātṛkā is defined in relation to mātṛkā in the sense of "alphabet"--i.e., it is to sūtra what the alphabet is to letters (yi-ge), it orders them for the sake of clarity (Wayman, Śrāvakabhūmi, op. cit., p. 45). This is not to conclude, however, that "alphabet" is a proper translation; mātṛkā in this sense is in Tib yi-ge'i phyi-mo, not the ma-mo we have here (PP 359.11; Tib de Jong, PP, p. 98, ed. 359.5).

"Collection of bodhisattva sūtras" is of course the canon of Mahāyāna scripture (Le Muséon 1911, p. 175; AS ed. p. 79, tr. p. 147; HBI pp. 162, 549, 587; Bu-ston, History, op. cit., 1.33 & n. 311, at 1.34 vaipulya category of scripture). Tsong refers to it

as "the precious sūtras in general" (ibid.), and as sūtras both "profound and extensive" (s.v. sect. 3.213.4 below). Wayman (op. cit., pp. 31, 45), basing himself upon a Tibetan comment later than Tsong, identifies it with the Buddha-avataṁsaka class of sūtras (cf. MHV nos. 1329-30, where ma-mo follows that name). There is, however, no reason to make that identification in the context in which Wayman is working. The commentator in question, Ngag-dbang rab-brtan (who claims only to be citing the opinion of another), may be harking back to such adjectival usage as that of Jina (269b.8=Samudra 211b.4): "The bs.-piṭaka shows the path that is masses of merit and gnosis in abundance (phal-po-che)." Both avataṁsaka and bs.-piṭaka seem to be ancient terms for vaipulya (i.e., Mahāyāna) sūtras (R. Saṅkṛtyāyana, JA 1934, p. 206).

Bs.-piṭaka is the title of a sūtra of the Ratnakūṭa (O 760.12), but this is not a source for the ceremony of the bs. vow.

22. Skt 108.7-10; W 157.17-158.1; Tib 96a.4-6. Jina (256b.6-8= Samudra 199b.3-5): "'Sincere' because the force of devotion has been created. The implication of 'analysis' is discrimination as to whether or not he is capable. Some, although they have no devotion, take and possess it because they have followed the lead of another, or out of competition with another; both these are denied."

Skt 107.2-5; W 155.17-21; Tib 95a.4-5. The vinaya term for an ecclesiastical proceeding, "act" (karman) is used here in place of vidhi, "ceremony". (For its usage see PTSD s.v. kamma, meaning 3; Upasak s.v.)

Tsong (36a.2-3) terms this a thanks offering (gtang-rag gi mchod-pa); Grags-pa ends with offerings, prostrations, etc., and dedication of merit (12b.2-5).

24. Skt 107.5-10; W 155.21-156.3; Tib 95a.5-8. See Jina 255a.6-b.3 (=Samudra 198a.4-8); Tsong 35b.6-36a.1.

"Wholesome" because it desires the welfare and happiness of all Jina). Cf. MSA 14.2 comm.: "Pure from the very beginning, being purified by the bs. vow...wholesome in mind, being freed from obscuration."

MS (Ch. 6, Tib pp. 68-70, tr. 212-17) presents a set of four superiorities whose subdivisions include these.

25. "A sign, such as an earthquake" (Tsong 35b.3, following Jina, Samudra).

Skt refs. below. On this sect. see Guṇa 235a.3-4; Jina 254a.8-b.6 (=Samudra 197b.7-198a.4); Bodhi 228a.7-b.5; Grags-pa 11b.4-12a.4; Tsong 35b.1-6.

26. Tsong (after Jina, Samudra): It comes to their notice when, where and by whom the vow has been taken.

27. "Intuitive vision" occurs MHV nos. 151-53, describing the quality of the cognition of the Buddha that "proceeds unattached and unobstructed through the past...the future...and the present." VM 22.119: "Exact intuitive vision is the perception of name and form with their conditions....By it...confused mental judgment is eliminated." Guṇa says: "'Intuition' perceives the invisible (viparokṣa); 'vision' perceives things that are within the three [times]." But Jina, Samudra: "There is only one mode of vision that is intuitive, because it proceeds by direct [cognition]." On this term, and the Pāli ñāṇa-dassana, see also AK 7.27c-28 & n. pp. 193-94; VM 20.2; PTSD s.v.; K.N. Jayatillike, Early Buddhist Theory of Knowledge (London: Allen & Unwin, 1963), pars. 718ff.

28. The Jinas consider him a son, the bodhisattvas a brother (Jina, Tsong). Grags-pa replaces "good" with "profound" (zab-mo).

29. Bodhi: "forever" (in verse) has the sense of "uninterruptedly"--up to the point of bodhi.

Skt (following the announcement directly [sect. 1.31 above]) 106.18-107.2; W 154.27-155.17; Bs. pm. sūtra 4b.1-3; Tib 94b.6-95a.4.

30. Skt 107.10-14; W 156.3-9; Tib 95a.8-b.3. "Guard his actions"--Skt reads "perform his training"; the text from which Tib tr. was made must have read rakṣitavyaṁ ca for śikṣā karaṇīyā. "In order to fulfill...those sūtras" not found in Skt; but lacunae in W. See Jina 255b.3-6 (=Samudra 198a.8-b.3); Tsong 37b.7-39a.8.

Tsong, following the treatment of this subject by Atīśa in the section of the bs. vow (Lam-sgron pp. 317-21), amplifies the discussion with material from the ŚS, which teaches these general means for keeping the vow: "The vow of the bodhisattva/ Appears in the Mahāyāna in detail" (v. 3ab), and "By not relinquishing his spiritual adviser/ And always looking into the sūtras" (6cd). Tsong continues: "Although the chief thing is to accustom oneself to the bases of bodhisattva training, the best means for keeping [the vow] is not to relinquish the adviser. Furthermore, one must listen to the precious sūtras in general, and to the Bbh and the ŚS in particular. If one is incapable of this much, if one does not listen in surety (nges-par ma nyan-na) to even one of the Chapters on Morality [of the Bbh] or the ŚS, one will be exceedingly stupid as to how the bodhisattva should train. For such a one, 'Mahāyānist' is a mere name; fools can delude themselves [with it], but who among the learned, that have found the surety of taking to heart the great texts of the Mahāyāna, would be satisfied? And having listened to them, one must persevere in the training, and not like a poor man counting up the wealth of the rich." Tsong cites three verses--two from the (Udāna-)varga (O 992), one from

the BCA, on the necessity of placing practice over talk.

Tsong then poses a question: "In how many bases of training, from those sūtras, should the beginner train?" (38b.1) For the beginner, some things are (1) clearly forbidden by the Jina, and others (2) not forbidden, but clearly not fit to be practiced. Not to train in all, excepting these [two categories], is a fault. [[cf. Ś́S ed. p. 10, tr. p. 12.]] Sometimes, to fulfill one training, he must neglect some others. For example [Akṣayamati-nirdeśa sūtra, O 842, cited ŚS ibid.]: 'At the time of giving, there may be indifference as to morality,' and so forth. But the Daśabhūmika [[O 761. 31; cited ŚS ibid.] instructs: 'Do not relax; even if the remaining [trainings] cannot be accomplished, perform them as well as you are able.'"

Discussing the general ways in which the bs. breaks his training, Tsong again professes to follow the system of the ŚS (38b.6ff):

"When training oneself in those trainings, the manner in which an offense (ltung-ba) ensues or not is twofold. (1) Inasmuch as the production of total pleasure and happiness for all sentient beings, and the pacification of all suffering and unhappiness, [requires] undistracted, sincere diligence at the three gateways [of body, speech and mind], if you disdain that, failing to sustain the effort, it is a matter of offense. Disdaining it even for the space of a single moment has the same [effect].

"Even if, sustaining your diligence, you fail to seek conditions favorable to, and do not persevere in the antidote to conditions contrary to diligence, that is likewise a matter of offense.

"Failure, on account of lesser suffering and unhappiness, to produce the antidote to greater suffering and unhappiness, and

failure to forego the small aim in favor of the great--thus disdaining [the greater aim] even for the space of a single moment--is a matter of offense.

"There is no offense in the failure to perform trainings of which you are incapable. For in this case, there is no training prescribed for you and the requirement does not exist. If you are acting diligently in this case, and failure (ltung-ba) should ensue, the downfall could be included in the general confession of sin; an express confession is not required for you to be released from [the offense].

"To fail to be diligent in trainings of which you are capable is a fault (nyes-pa). Incidentally, this is declared to be improbity by nature [rang-bzhin gyi kha-na-ma-tho-ba, prakṛtisāvadya; at MSA 1.21 this is said to be worse than disdain of the training, for it is positively wicked by nature, not merely by the Buddha's prescription]; it would seem to be among the class [of misdeeds] that are undertaken in full awareness.

(2) "The second manner of offending involves again, in brief, two [sorts] of offense: (a) offense undertaken without examination and (b) offense upon examination, but being too good for what is proper ('os-pa las 'das-pa).

(a) "Undertaking, or not [undertaking], or being indifferent towards a deed [that should or should not be done] of which one is capable, without having first examined whether it is right or wrong, is an offense.

(b) "Examining the right and wrong of the deed, and then being too good for what is proper, whether to do it or not, or to be indifferent towards it, and doing the wrong thing in regard to those

[three possiblities]--to be too good for the scorn of [anyone] down to the servant of the lowest untouchable--is a matter of offense.

31. See Bodhi 228b.5-229a.6; Grags-pa 13b.1-5; Tsong 39a.8-b.5.

Grags-pa: "For example a physician, for a patient with fever, [will give] bitter medicine and bleed a vein." This verse, the most original of the Viṁśaka, and which, as Grags-pa notes, summarizes the training, would seem to be the starting point for the ŚS, the first pada of which is identical; cf. also BCA 8.95-96. Some Pāli suttas create a similar tension among "true" (bhūta), "beneficial" (atthasaṁhita) and "pleasant" (piya; see Jayatilleke, Knowledge, op. cit., par. 594-96, 604-5, from the Majjhima).

32. Refs. as in previous note. Tsong takes "misbehavior... misbehaving" (nye-bar spyod-pa, *upacāra) as a general term in its first occurrence (in the preceding par.; he reads it nyes-spyod, *duścarita), and here as sexual misconduct (nye-bar spyod-pa, *upabhoga; he glosses it log-g.yem). The laymen Bodhibhadra and Grags-pa rgyal-mtshan omit this illustration. Grags-pa continues with the material that Śānta places s.v. verse 11c below; what he says about it will be noted there.

Sālu probably for sāli, "winter rice" (Claus Vogel, "Pali Lexical Studies", in IIJ 1971, p. 20).

33. Skt 108.11-12, 108.24-109.2; W 158.2-3, 159.3-8; Tib 96a.6, 96b.4-6. See Guṇa 235a.4-236a.7; Jina 256b.8-258a.1 (= Samudra 199b.5-200b.4); Bodhi 229a.6-230a.2; Grags-pa 14b.5-15a.2; Tsong 42b.7-43a.4.

"Even once" (sakṛd eva) is not found in Bbh at this point, nor in any comm. (cf. sect. 3.221.1 & n. 42 below). The duration required for an action to become a defeat will be subjected to explication later.

"Commit" (adhyāpadyate) is the vinaya term for performing any transgression, from defeat on down (see CPD s.v. ajjhāpajjati). Here, in its treatment of defeat, the Bbh formulation of the bs. vow is most obviously patterned on the prātimokṣa. The "virtual defeat" (pārajayika) of the bs. is derived linguistically (by vṛddhi) from the defeat (pārājika) of the monk. All comms. save that of Grags-pa develop this point. Bodhi (followed by Tsong) derives pārājika from parā-√ji: "Having been done away with [pha-rol rgyal-nas, parājitya--"defeated afar"], one is routed by these [bhikṣu defeats] from the vow--hence, pārājika (phas-pham-pa). Because of its similarity, at least inasmuch as it is a cause for failure in the vow, [the bs. defeat] is like the pārājika. But it is not like that of the bhikṣu in every [way]. For with the emergence of downfall [āpatti, ltung-ba] in the bhikṣu, he is no longer a bhikṣu, nor a śramaṇa [of any sort], and in this life he will not again have the opportunity to become what is meant by 'monk'. The bodhisattva is not like that. He does no more than relinquish the vow. He has the opportunity to undertake the vow again in this same life, as will be shown by line 8a."

On the etymology of pārājika cf. S. Lévi, JA 1912 pp. 505-6; Pāli comms. cited E s.v. For the four bhikṣu defeats see Prebish, Monastic Discipline, op. cit., pp. 51, 53.

Guṇa, the vinaya master, explains the use of the term "site" (sthānīya). The site of the defeat is that from which the dharma of defeat develops, that upon which it depends--namely, the three defilements. Four dharmas of defeat can develop from three defilements because the first defilement, desire-attachment, has two objects: copulation, and "other things." (So this gives rise

to the first two monastic defeats: unchastity and theft. The defilement of aversion gives rise to killing, and ignorance to the false claim to superhuman dharmas.)

All four Bbh comms. (Guṇa, Jina, Samudra, Tsong) detail the analogies between these four basic transgressions (mūla-doṣa) of the monk and the four of the bodhisattva. Tsong adds: Other comms. as well consider pm. and bs. defeats to be similar in number and in motivation. The parallels will be noted in each case beneath the description of the bs. defeats (sect. 3.213 below).

Guṇa says further: In another sense of the term, there is only one "site of defeat"--namely, the great prescriptions of training themselves (*mahā-śikṣāpada-prajñapti). Furthermore, bs. defeat is "like" pm. defeat because of the similarity of their site--the dharmas of the great morality of the vow (*mahā-saṃvaraśīla-dharma) are alike in the two systems (i.e., bs. "morality of the vow" is identical to the pm.).

Whereas for the monk there are five categories of transgression (four in addition to "defeat"; see for ex. MSA 11.4 & tr. p. 100 n.); for the bs. there are two. Bodhi introduces this "How to keep the vow" section thus: "What are the downfalls (āpatti, ltung-ba) and failures [of the vow]? The corpus of downfalls is twofold: (1) dharmas like sites of defeat, by the practice (samudācāra) of which the vow is relinquished and one is no longer a bodhisattva (vv. 5-8a), and (2) downfalls of misbehavior (duś-carita, nyes-pa spyad-pa), by which one becomes possessed of downfall (vv. 8d-20b). In this connection as well, some downfalls are confessable to another, as will be explained in 8bc. Some can be restrained (*saṃyama, legs-par sdom-pa) by oneself, as will be explained in 8d. These downfalls--how they result in failure,

along with the causes--have their prescriptions in the codes of the bodhisattva collection."

On "losing the opportunity" and so forth, Tsong says (53b.4-54a.5): "The explanation of the master Guṇaprabha of this [passage] is that 'gather' should be taken as increase; [it should be] 'grasped' for it to be caused to grow [following Guṇa 236a.6-7]. The later commentaries explain it as being without the power to gather the equipment that is proximate to the achievement of the stages. 'Purified intention' is explained by all the commentaries as attaining the stages--that is to say, the first stage." (Jina 257b.5-7; Samudra 200b.1-3: "The monk for whom a defeat has developed loses the opportunity, for this life, to attain the noble path and to attain the wholesome dharmas that develop from application to it, and the bodhisattva likewise loses the opportunity to gather the equipment proximate to, and then to achieve, the [ten bs.] stages. This is implied by 'purified intention.'")

Tsong continues, "To be brief: Even if a single defeat has developed, it is impossible to attain the first stage in the same lifetime, and you lose the opportunity to increase the previously possessed vast equipment that is the proximate cause of that [first stage], and to create what has not been previously possessed. What need to mention the continual occurrence of defeat! Therefore, do not think, 'Although a defeat has developed, I can still retake the bodhisattva vow'--dedicate your life to never being infected by a root downfall.

"As it is said in the Bodhicaryāvatāra [11.4]:

> So between the power of the transgression,
> And the power of the awakening thought,

He oscillates in saṁsāra, long delayed
From attainment of the [first bodhisattva] stage."

Tsong concludes this discussion with the passage of the Ākāśagarbha sūtra cited above (n. 4).

34. Skt 109.3-8; W 159.9-16; Tib 96b.6-8. See Guṇa 236a.7-8; Jina 258a.1-8 (=Samudra 200b.4-201a.3); Grags-pa 15a.2-b.1; Tsong 54b.3-57b.5.

"Any or all"--according to some comms. (Tsong 54b.5). "[Total] ensnarement" (paryavasthāna=paryutthāna) is a term for defilement (kleśa) that is manifest, as opposed to latent (anuśaya; see Sgra s.v. kun-nas langs-pa; AK v. 5, pp. 3-4 n.).

"Regular practice" (abhīkṣṇa-samudācāra, rgyun-ma-chad-par kun-tu-spyod-pa). The term for practice (samudācāra) can by itself indicate habitual activity, but here refers to the occurrence or commission of a serious transgression--"total involvement" in it. (Cf. AK 3.31ab, where sparśa is "always in activity"--abhīkṣṇa-samudācārin, yang-dang-yang-du kun-tu-'byung-ba; as also MSA 11.58 & comm.). Less serious transgression, as at sect. 3.224 below, occurs as adhyācāra (there tr. by the verb byed-pa). For the distinction between these two see CPD s.v. ajjhācare (referring to the commission of transgressions aside from the first two monastic classes), and VM 1.27 (ref. to levels of positive activity). But the distinction is not always in force, as at MMA 91b.2ff where, speaking of defeat, *adhyācāra (lhag-par spyod-pa) is used.

Bodhi notes: "By habitual practice (samudācāra)...dread of blame has been caused to degenerate in every possible way."

Besides the four general conditions (termed "limbs") mentioned in this passage as being present for the action to be considered

a defeat, two more are mentioned: one must have taken the vow and be in a normal (not upset) state of mind. No transgression, major or minor, is considered such without the presence of these limbs (Bodhi, Grags-pa, Tsong--citing Bbh). Bodhi adds a fifth limb peculiar to defeat: "Not reversing [the activity] at [another's] request, nor relinquishing the attitude." Tsong does not accept this, "for if each commentator were to add a limb, there would be no limit" (59b.7-60a.1).

Jina glosses the four limbs: "Because of that lack of shame, he is satisfied with it. Inasmuch as he does not eliminate the practice, he [may be said to] enjoy it. And in that case, not looking at the disadvantages, he has a view to the good qualities."

Bbh & comms. follow this passage by noting two differences from defeat in the pm. system (=sect. 3.22111 below): the action, performed only once, does not constitute defeat, and the bs., having been defeated, can retake the vow. But the Indian comms. to the Bbh do not mention the first point, and Tsong passes it over lightly (see note ibid.). Śānta's limitation, viz., "the dharma being even once committed, results in defeat," must be taken to mean "even one occurrence of habitual practice."

There is some uncertainty as to what constitutes habitual practice sufficient for defeat. Grags-pa introduces the concept of a watch (thun, yāma)--here, six to a day--for the Upāli-paripṛcchā (O 760.24, P Zi 121b.3-122a.4; but cited from ŚS, ed. 99.7-13, tr. pp. 173-74: "If a downfall has developed for the bodhisattva in the morning, and by midday he is not parted from bodhicitta, the aggregate of his morality is yet limitless...." and so from midday to afternoon, evening, dead of night, predawn and morning. Tsong (56a.3-57b.5) cites this (from the tr. of the

sūtra) in the context of his discussion of the treatment of downfall by Ratnākaraśānti in his comm. to the Sūtra-samuccaya (O 5336, P Ki 117a.6-b.5). In this view, "regular" is to be explained as "more than the period of a watch." Shame and embarassment ("dread of blame", apatrāpya) are not produced during this period; their absence in relation to the particular downfall is "unimpeded" (bar ma-bcad-pa) and thus becomes quite excessive (ha-cang thal-ba)--hence, a defeat. Tsong regards this explanation as untenable. In the first place, two limbs--regularity, and nonproduction of conscience (shame and embarassment)--are being adduced as one, thus contradicting their separate enumeration in the text. Secondly, if one introduces the concept of a "watch" from other texts, an unrestricted number of limbs might then be introduced. Furthermore, this is to take the passage improperly out of its context in the Upāli. In that text, the question being dealt with is the mending of downfall--healing exists for the bs., but not for the auditor, hence the bs. need not dwell regretfully on his mistakes--for the essential component of bs. morality is bodhicitta. Tsong digresses then in discussing Atīśa's division of the six watches, each into three moments, and the healing undergone by three types of personality (Lam-sgron pp. 280-81). Tsong is then asked: Nonetheless, if (the four) root downfalls are in question, how can the aggregate of morality be said to be "untouched" (aparyanta, tr. in the Upāli as yongs-su ma gtugs-pa), meaning "not failed?" His answer is to cite the translation of the same technical term incorporated into the SS, as "limitless" (aparyanta, mtha'-med). And, he argues, "The only limit to the morality of the bodhisattva's continuum is not to retake [the vow] after a root downfall. But if one does retake it, it is limitless."

"Regular" is also, according to Tsong (54b.5ff) explained "by some Tibetans" as meaning "more than twice", and by others as constituting the preparation for, actuality and ending (sbyor-dngos-mjug-gsum) of the deed. But this explanation, he says, is found in no Indian text, makes no sense and should be rejected.

He next cites the opinions of Bodhi and "the commentary of Samudramegha" (not the Bbh-vyākhyā of Samudramegha, identical on this chapter to that of Jinaputra, but an otherwise unknown work referred to elsewhere by Tsong as "the commentary attributed to Samudra," and as "the commentary to the Chapter on Morality attributed to Samudramegha" [samudra-megha la byas zer-ba'i tshul-khrims le'u'i 'grel-pa; Tsong 43a.1]). The sense of "regular" is that, having created any one of those causes for going down to defeat, one still has, or has again, the desire to commit the action. Samudramegha (rgya-mtsho sprin) and Jinaputra (consistently misspelled as Jinasutra in all eds. of the Gzhung-lam), following the syntax of the Sanskrit, regard "regular practice" as cause for the degeneration of conscience.

The second limb--having no sense of shame and dread of blame--is elucidated by Tsong in accord with the Bbh passage cited above (n. 2). Their common mental object is misconduct (nyes-spyod); their mode is the production of constraint ('dzem-pa, lajjā). Here there is no question of "greater" or "middling" levels; lack of even a little is cause for defeat. Their operation is effected not before, but at the time of the action.

The second limb lays the basis for the third: satisfaction and enjoyment. Following Guṇa, the latter is basis for the former; the two consist of attitude and practice respectively. Ob-

jection: This duplicates the first limb, in its aspect of "desire to practice again." Rejoinder: The desire for it, and enjoyment of it, are two distinct mental events (caitasika).

The fourth limb, seeing its good qualities, is glossed as not seeing the disadvantages. Objection: Seeing its disadvantages should precede constraint, for having seen them, how will enjoyment come? Rejoinder: Seeing the disadvantages is indeed a cause (rgyu) for conscience ["sense of shame and dread of blame"], but not its essential nature (ngo-bo); therefore, even seeing its disadvantages, one may engage in it out of enjoyment, just as a law-abiding person will engage in adultery. Following Guṇa, he notes of this limb: This is not to say that the dharmas (of misconduct) are held to be flawless; in ["seeing its good qualities"] one looks at the good side, not the bad.

* * *

Neither the Bbh nor its Bstan-'gyur comms. elucidate middling and lesser ensnarement. Samudra points out that middling and lesser contradict the vow without defeating it, and that the vow of the śrāvaka lacks such distinction in regard to defeat.

Bodhi says, in line with his introduction of a fifth limb: "When there is generated, after a while, a bit of shame and embarassment, and one reverses [the action] at the request of another, there is a site of middling [defeat]. And when shame is produced at once and of one's own accord, the instant reversal is understood as a site of the lesser." Tsong rejects this, on the grounds cited above that a fifth limb has been postulated. (The interlinear notes to MMA, 92a.3-7) follow the opinion of Bodhi.)

Grags-pa cites this and other opinions, coming to no conclusion. Tsong rejects them all and then gives his own (59b.4-60a.7):

"Samudra [in the comm. attributed to him] presents (1) his own system, which lays out a triad of lesser, middling and greater ensnarement conceived as tripping, inclining and fallen ['bab-pa, gzhol-ba, bab-pa; *pravaṇa, nimna, prāgbhāra; cf. Grags-pa: skyes-pa, 'bab-pa, bab-pa; E s.v.; MHV nos. 5162-64]--corresponding to the initial production [of defilement], the production and subsequent mental inclination towards it, and coming under the influence of the defilement; and (2) another's system, latching onto the promulgation by the Ratnamegha (O 897, P Dzu 15a-17a) of lesser, middling and greater in regard to the three poisons [i.e., three grades to each of desire-attachment, aversion and bewilderment]. But it is not at all clear that the former [theory] is in the text [of the Bbh], and the latter would appear to be in discord [with it].

"The new commentary to the Saṁvara-viṁśaka [of Bodhi, as above] ....

"What is it then? The [officiating] master must, at this point, make some distinction among the three ensnarements, and identify as well the nature of the downfalls represented by each of the three. For if not, [the disciple] will not know [how] to distinguish what must be confessed to three [persons] or to one [8bc below], and furthermore, since [lesser and middling] are not taught [in this text] upon any other occasion, he [must] clarify them so that [the disciple] will be enabled to know them in relation to greater ensnarement, as it has been defined.

"Namely, among [the limbs of ensnarement] (1) being satisfied, enjoying it, and having the desire to do [the deed] in future, and (2) not seeing its disadvantages, the latter clearly repre-

sents the greater degree of defilement. For in possessing the former [set of limbs], yet still seeing the disadvantages, constraint may be generated, while if he does not see the disadvantages at all, there is no possible generation of constraint.

"[One might also say] in this regard that although seeing the disadvantages is not necessarily involved in shame and embarassment, the absence of seeing the disadvantages is necessarily involved in their nonproduction.

"Therefore, in a situation where all limbs of greater ensnarement are not found: If there is a seeing of the disadvantages, even if all the rest are present, this is to be understood as lesser [ensnarement], while if there is no seeing of the disadvantages, it should be understood as middling.

"When there is no seeing the disadvantages, there may or may not be conscience, whereas if conscience has developed, it is certain that seeing the disadvantages will have developed as well. So these two are not counted a couplet (de-gnyis zung-du ma brtsis)."

Middling and lesser ensnarement pose a further problem: their position in the system of transgressions. Since they involve the four practices that lead to "defeat" in the case of greater ensnarement, "some Tibetans," and the pañjikā of Nag-po-pa (?Kṛṣṇapāda) have tended to consider them a third class, placing them between defeats (pham-pa) and misdeed-downfalls (nyes-byas kyi ltung-ba), labelling them "coarsenesses" (sbom-po, sthūla). Tsong rejects the postulation of a third class in the context of Bbh exegesis, citing Śānta (s.v. 9b below) to the effect that there are only two classes of offense in regard to the bs. vow.

"Hence," Tsong explains, "the nature of lesser and middling outflow is to be a misdeed, while their 'party' or category is that of defeat....Accordingly, the downfalls to be avoided are twofold: the category of defeat, and the category of misdeed." (39b.8-40a.6) And Tsong notes later (62b.3-4): "If [the limbs of] greater ensnarement are incomplete, [a deed] may be an offense included in the defeat class, but it will not function as an actual defeat, and therefore it is not [considered] a downfall that causes relinquishment of the vow."

35. Skt 109.13-15; W 159.23-160.2; Tib 97a.3-4. See Jina 258a.8-b.1 (=Samudra 201a.3-4); Bodhi 230a.6-7; Grags-pa 15b.2-3; Tsong 61b.3-62b.5.

Jina (258b.5-6=Samudra 201a.7-b.1) names the five causes for relinquishment of the pm. vow, stating that they do not apply to the bs. vow: formally returning the training [to the lama who bestowed the vow], death, sex change, cutting the roots of wholesomeness [i.e., defeat] and elapse of the appointed time [for which the vow may have been taken].(Cf. AK 4.38; Atīśa, Lam-sgron, p. 211.)

Jina: "To show the perennial (gtan-du, atyāntika) cause for relinquishment, he says: 'Complete relinquishment of the resolve....'"

Bodhi does not mention this relinquishment as cause (for the Viṁśaka does not do so). Rather, he speaks of not having taken the vow, and formally returning it (sdom-pa phul-ba). The latter, he states, "should be understood in the same way as the return of bhikṣu training [and thus ceasing voluntarily to be a monk]." (On this latter cause see Atīśa, Lam-sgron, pp. 211-12.) Tsong denies the similarity to pm. vows. Objection is made to him that the summary (to the Ybh, O 5539, P 'I 42a.3-5) speaks of four

causes of relinquishment: "(1) generation of a thought certain in its dissimilarity to the thought undertaken [when one first made the vow--i.e., relinquishment of the resolve], (2) occasioning the verbal return of it to a human communicant; (3) committing the offense of all or any of the four dharmas that are virtual sites of defeat; and (4) occasioning the commission of the offense of greater ensnarement in all or any of the four dharmas that are virtual sites of defeat." (P ed. of the summary omits no. 3, but it is found in C--Zi 39a.3-5.) The question, then, is why four [and not two] are promulgated [by the summary] and, furthermore, what is the difference between the latter two? Tsong offers no answer to the latter. He points out, however, that this summary and the Bbh are commentary and root text; the two causes for relinquishment promulgated by the root text are each divided by the summary into two, but the two pairs have the same referent. So the two causes are (1) relinquishing the resolution thought, and (2) not relinquishing it, but relinquishing the obligation (yi-dam) that is the burden of the bodhisattva course. The is <u>not</u> similar to the returning of prātimokṣa vows: "For in the latter case, when you cannot keep it, the merit of following the vow is cut by its return, but the return is not by its very nature the doing of great evil, while here, if you return the bs. vow after having promised to accomplish the welfare and happiness of countless sentient beings, you must, for having cut the holding of the vow, fall into a state of woe and wander in circles there for a long time. Even for undermining the happiness of a single sentient being you must go to a state of woe; if you undermine the happiness of the universe of sentient beings, [the consequence]

is unspeakable." In this regard, he cites BCA 4.5-6, 9-10.

Tsong continues: "The first cause for relinquishment is 'occasioning the generation of a thought;' it refers to having generated a lesser vehicle intention. Further, it is certain to be dissimilar to the previous taking of the vow--the thought that has been taken with the thought of desiring to attain Buddhahood for the sake of sentient beings--and the generation of an incompatible thought is the relinquishment of the resolution thought."

The identification of "relinquishment of the resolve" with adopting the spiritual aim of the lesser vehicle is made in the <u>Upāya-kauśalya</u> sūtra (O 926, P Zhu 301a.3-b.4). Tsong mentions in another place that in this sūtra it is the only root downfall.

The monastic bodhisattva, says the sūtra, may commit all four (prātimokṣa) root downfalls, yet no bodhisattva downfall ensues if he retains the intention of remaining in saṁsāra for the sake of sentient beings. But the bodhisattva who, on the other hand, trains himself, in association with the aims of hīnayānists, in an ascetic prātimokṣa mode, is guilty of a downfall and loses the opportunity to attain Buddhahood. Tsong notes (53a.6-b.1): "Giving up bodhicitta is giving up the resolve. In regard to the declaration by the <u>Upāya-kauśalya</u> sūtra that it is a root downfall: As basis for the generation of this root downfall, you must be a vow-possessor (sdom-ldan). So, at the first moment of having given up (dor-ba) the thought you still have the vow, while from the second [moment] you have relinquished (gtong-ba) the vow. But merely having given up, you have not [following C] ceased to be a bodhisattva. The generation of wrong views [which in the system of Śāntideva is called a root downfall] should be understood in the same way. Therefore these two, by merely having arisen,

function as root downfalls; it is not necessary to consider the [four] limbs of greater ensnarement common [to all defeats in the system of the Bbh].

36. An original comment of Śānta, evidently made in response to some reservation regarding the Viṁśaka in his time. Grags-pa (15b.3-5) makes a different emendation in the grammar.

37. Skt 109.15-20; W 160.2-9; Tib 97a.4-7. See Guṇa 236b.4; Jina 258b.1-259a.2 (=Samudra 201a.4-b.4); Bodhi 230a.7-b.2; Grags-pa 16a.5-b.1; Tsong 62b.5-8.

Bodhi: "Even if the memory has been lost, the inclination is properly [re-]created through the influence of previous meditative development and of meeting a kalyāṇamitra, or by hearing of the qualities of a bodhisattva. Not that he simply does not [re-]take [the vow]--rather, whether or not he belongs to the party that has [ceremonially] undertaken it [in any particular lifetime], he [is considered to] have the obligation when he perseveres in purifying his morality because he is bound to do so by the continuation of the vow."

Jina: The vow of the śrāvaka is limited by one lifetime, or even [in the case of uposatha] by one day. There is no memory of it after death, and one may take on a physical form incompatible with being a monk, etc. The bodhisattva, whether born down [in a state of woe], up [as a deva] or on the same [human] level, retains his distinctive basis until reaching the core of bodhi. Even reborn in a state of woe ("with the aim of causing living beings to mature through the application of the power of his resolve"), there is no relinquishment of the vow, for there are only two possible causes for this, and they are not present. The

auditor has five causes for relinquishment, but the time of the bodhisattva vow is unrestricted. Even if he has no memory, he remains, in the nature of things (dharmatā), a natural (prākṛta) bodhisattva, and performs no action inappropriate to the bodhisattvas. (The last is a bit too pious a sentiment for Tsong to repeat.)

38. Skt refs. n. 41 below. See Guṇa 235b.3-4; Jina 257a.4-7 (=Samudra 199b.8-200a.3); Bodhi 231a.2-b.4; Gragspa 16a.5-b.4; Tsong 40b.1-41a.5.

Jina points out that like the first bhikṣu defeat desire-attachment in regard to sexual intercourse, this disgraces both self and others. "The bs. is defeated with greed for gain and respect that disgraces himself and another; hence his morality is more profound and extensive than that [of the bhikṣu]." Praising himself, he notes, is related specifically to "respect" as an object of desire.

Bodhi explains the defeat as praising, and wrongly praising, one's own real or imagined qualities, and deprecating those who possess, or are reported to possess, good qualities, and speaking of their faults. This praise and deprecation transgresses morality of the vow. Furthermore, this is not a bodhisattva dharma, for the function of a bs. is to give what he has obtained to others, and to teach them secret dharmas; all the more it is not his part to be attached to goods and to Dharma, praising himself and deprecating others. However, if he does so with the desire to keep them in the teaching or to overcome <u>tīrthikas</u>, to discipline them by that means and to move them from an unwholesome to a wholesome situation, to occasion faith in the faithless or to develop it

further in the faithful, there is no offense. Such is the import of Viṁśaka 20cd. Similar extenuating circumstances apply to other transgressions as well.

The Tibetan treatises analyze the elements of the defeat, Grags-pa more briefly: There are three limbs in common (with the other defeats)--possessing the vow, the mind in a normal state, and strong defilement (i.e., greater ensnarement). As to the limbs that are particular (to this defeat): (1) The object is one who knows the language and understands the sense. To him, (2) with a mind attached to such gain as enjoyable goods (clothing, food, shelter, conveyance etc.--Tsong), and to such respect as prostrations (honor by means of throne, cushion, etc.--Tsong), (3) one speaks of matters that imply praise of oneself and deprecation of others, and (4) the speech is understood. Tsong makes three points, regarding the object, the matter, and the motivation. He notes that for defeat to occur, attachment is required either to gain or to respect.

39. Skt refs. ibid. For "not to teach", Bbh has "not to share" (bgo-bsha' mi byed-pa, asaṁvibhāga-kriyā). See Guṇa 235b.4-8; Jina 257a.7-8 (=Samudra 200a.3-4); Bodhi 231b.4-232a.6; Grags-pa 16b.4-17a.1; Tsong 41a.5-b.6.

This corresponds to defeat for the monk who "steals another's wealth out of greed" (Jina). The verse is translated after Bodhi, who glosses "suffering" with "poor" (phongs-pa) and "without protector" (literally), with "without refuge". "Indigent" (bkren) refers to hunger (bkres), and such is one textual variant.

Bodhi indicates that this defeat contradicts patience and giving as well as morality. In particular, it transgresses the accomplishment of the perfection of giving, as part of the morality

of working the welfare of sentient beings. He explains that, "The function of a bs. is to know intimately others who are poor, or those who have higher aspiration, and then, even without their having to beg, of his own accord to cause them to acquire wealth, or by persuasion to cause them to listen to the Dharma. So to possess substantial things or certainty in Dharma, yet to be completely bound by stinginess and not to give, even when begged, to those who properly come eager for it, is not a dharma of the bs."

Guṇa: "Donate things of the flesh" has these qualifications: unless he has not the objects to be given, if he has them but the beggar has not approached, or if he has approached but not properly. "Approached properly", as it says in the Chapter on Giving (dāna-paṭala), indicates that one should not give poison and so forth. (On "not giving" in the Chapter on Giving of the Bbh, see Skt 81.7-86.8; Tib Zhi 72a.6-77a.4. See also Ś̄S tr. p. 248 on when to give even liquor and weapons.)

Grags-pa distinguishes three limbs: the things to be given, the proper and otherwise helpless beggar, and the decision not to give although able. Tsong gives four: the beggar, the thing begged, the object of the begging, and with what sort of attitude the bs. does not give. "The text [the Bbh] applies 'coldheartedly' to not giving things of the flesh, and 'stingily' to not giving Dharma. But the new commentary [Bodhi] and the commentary attributed to Samudra both explain it as the refusal, out of stinginess, of both goods and Dharma. The Saṁvara-viṁśaka takes this point of view as well, and we hold it to be correct. Some Tibetans say that his personal decision not to give does not suffice [for defeat]; there is needed a cutting the hopes of the beggar. This assertion

is not substantiated in any Indian text, and misses the point."

40. Skt refs. ibid. See Guṇa 235b.8-236a./5 (= Samudra 200a.4-6); Bodhi 232a.6-b.5; Grags-pa 16b.6-17a.1; Tsong 41b.6-42a.7.

Although the first "Bodhisattva" is the agent in the Skt, the Tib equivalent would appear to be the object of harsh speech. However, "sentient beings" is clearly the object further on, and Bodhi makes the object "living beings". No early comm. discusses the point. Tsong says, "The object--what creature among sentient beings--is unclear. It would seem, however, that we must understand it as a creature whose species (ris) corresponds to one's own [i.e., a human being], for he appears to be an object of the verbal conventions of harsh speech, and the Śs declares that striking those who break morality is a root downfall." (Śs ed. 41.4; tr. pp. 70-71) This fails to clearly resolve the issue, for what Śs proscribes is mistreating a bhikṣu, "even if he is immoral." Does Tsong mean to imply that the object of this defeat would be, by analogy, a bodhisattva?

This prohibition corresponds to the monastic injunction not to kill. Guṇa points out that the triad "with hand" etc. refers to damage done directly by the hand, thrown by, and otherwise connected with the hand, and is meant to imply other sorts of harm as well. The three verbs represent degrees. Tsong adds throwing into prison and binding in chains. So also the verbs "heed" etc. show three stages (Guṇa).

Grags-pa divides the two lines (7a and b) into two limbs of this defeat, and Tsong treats them separately, leaving it possible to consider them as two separate defeats. Within the first (7b) there is attitude--anger and harsh words--and application--physical harm. Within the second (7a) there is the apologizing person

who, according to Bodhi and Jina as well, is one who has done the bs. some injury, and who desires sincerely and properly to atone.

Bodhi also treats the two lines separately, but points out that the beating would logically follow the failure to heed the apology (as in the verse). This, he says, fails in tolerance of others' faults, which is part of the morality of the vow, and part of the morality of collecting virtuous dharmas. Bodhi also notes that, "The function of a bs. is to be tolerant (bzod-pa), however excessive and widespread the others's transgressions, and to generate delight (pramuditā) as though an occasion for it were found [var.: "even without an occasion for it being found"], with appreciative thought (mananā-citta)...."

MMA has "not accepting" the apology, for "heedless" (89a.1).

41. Skt for the four defeats: 108.12-24; W 158.3-159.2; Tib 96a.6-b.4. See Guṇa 236a.5-6; Jina 257b.2-5 (=Samudra 200a.6-b.1); Bodhi 232b.5-233a.2; Grags-pa 17a.1-3; Tsong 42a.7-b.4.

"Showing" indicates "teaching"; the Tib variant "relying upon" is borne out by Bodhi.

Jina: As the auditor goes to defeat by falsely boasting of dharmas obtained, the bs. does so by not teaching what he has, casting aspersions on the good Dharma, and teaching what is not the good Dharma. Bodhi cites, as Greater Vehicle, not the collection (piṭaka) but the <u>mātṛkā</u>. Tsong: "the general host of teachings, the <u>bs.-piṭaka</u> both profound and extensive (i.e., Mādhyamika and Yogācāra). "And in showing a resemblance, two points. [First,] what is to be shown. This has not been clarified by other [commentators]. The [commentary] attributed to Samudra explains it as the doctrine of limited scope [i.e., the vehicle of the auditors],

or the heterodox [i.e., tīrthika] doctrine. But although these do bear a resemblance to the good Dharma, they are not [specifically] resemblances of the Greater Vehicle. So one should take it as everything that accords with evil doctrine. [Second,] the manner of showing it. While enjoying it oneself, one teaches it to others and initiates others into the philosophy."

The MMA identifies the false doctrine as the of the vehicle of the auditors the the pratyekabuddha vehicle--for, as is pointed out in the interlinear notes, teaching an inferior view of emptiness cuts the chances for full Buddhahood (89b.6-7).

In the context of the downfall of the ŚS system that corresponds to this defeat, Tsong shows "echoing another" to consist of speaking the counterfeit following another's lead (53b.2-4).

Bodhi: This action transgresses "the rejection of mean philosophy (lta-ba ngan-pa), representing purified morality included within the morality of collecting virtuous dharmas.... The function of the bs. is to rely upon and illumine (prakāśayati), as well as he is able, this same Greater Vehicle, for it constitutes the means to benefit and happiness for the broad masses of sentient beings."

* * *

Later thinkers have concerned themselves with the number of offenses implied by the system of the Bbh. Tsong adds this to his discussion of the defeats (43a.4-b.8):

"In this regard, some Tibetans say, as to the manner in which they function as defeats: 'The text declares that there are "four dharmas that are like sites of defeat," and [the Viṁśaka] promulgates "four transgressions of it [the vow] (5c)." Hence there are only four, and to make them eight is untenable.' In accordance with this system, in each defeat there must be an association of

two dharmas, praise-deprecation and so forth.

"Some Tibetans, on the other hand, say that each unit--praise-deprecation and so forth--functions as a defeat, there being thus eight, and with the four auditor defeats there are twelve. From statements such as, 'Like the relationshio of "oilcake" to "stick", if praising oneself and deprecating others out of attachment to gain and respect function as defeats, then what to say of copulation?'--they call it proved [that there are twelve].

"This is the hypothesis of Samudramegha, they say. But there is not even so much as a hint of it in the Bbh comm., while in the comm. to the morality chapter attributed to Samudramegha, it is said: 'If he does not commit [praise and deprecation out of] attachment to gain and respect, and so forth, what need is there to mention committing the tetrad [of auditor defeats] beginning with sexual intercourse?', thus showing [bs. defeats] to be quite distinct from pm. defeats. On the contrary, there is no teaching that [the latter] are defeats for the bodhisattva, nor is there any evidence [that they are defeats] in any single [text] of the Bka'-'gyur or Bstan-'gyur, which are the primary sources. Hence it is mere invention.

"The declaration that [bs.] defeats are four, it is said, is made from the point of view of attitude. So there are defeats of (1) attachment to gain and respect, (2) stinginess in regard to enjoyments, (3) harmful thoughts toward sentient beings, and (4) the stupidity of misusing the Dharma. Making them eight, on the other hand, is from the point of view of application. So there are defeats of (1-2) praising oneself and deprecating others, (3-4) not giving Dharma and not giving wealth, (5-6) striking sentient beings and not accepting an apology, and (7-8) rejecting

the good Dharma and teaching a resemblance of the Dharma.

"Therefore four have been declared, and there is no harm in making them eight. Hence also the Munimatālaṁkāra explains on the one hand that there are only four root downfalls in the bodhisattva-piṭaka [as MMA refers to the Bbh, 88b.7; see also the Tib tr. of the Viṁśaka ibid.] and on the other hand declares that, 'The four root downfalls "praising oneself and deprecating others and so forth are each twofold--that is to say, there are eight" [90a.5-6; an interlinear note gives the other three pairs, as above]. In this text [the Bbh] praise-deprecation and so forth are declared separately as eight. And Samudramegha [=Jina], in dealing with the second defeat (6cd), says, 'Not having given to a beggar in distress, or not having shared the Dharma, [each] functions as a defeat', explaining each unit as a defeat--and the relevance of this pertains as well to the other three. Furthermore, Abhaya makes them eight [MMA ibid.], this appearing in the comm. to the Sūtra-samuccaya [Ratnākaraśānti, O 5331, Ha 320a.4] as 'explained by Asaṅga as clearly being eight defeats.' And the bshes-gnyen of old of Śrī Dīpaṅkara's tradition [i.e., the Kadampa geshes who followed Atīśa] propose them to be eight. Hence we shall take the defeats to be eight."

Two minor objections are then dealt with (Tsong 44a.1-b.7). Firstly, the Viṁśaka and the ŚS, in dealing with the third defeat (7ab), appear to include the two units in one. This Tsong attributes to peculiarity of translation; he appeals to the explication of Śānta and the BCA commentary of Prajñākaramati. Secondly, to postulate each unit to be a separate defeat (making eight all together) creates problems of apparent duplication when one comes to similar misdeeds (lines 10c; 13a,c; 16a,b,c and 19a below).

Clarifications made by Tsong will be noted s.v. the relevant Viṁśaka lines.

The tendency attested by Tsong (second group of "some Tibetans", above) to incorporate the pm. into the bs. system is found also in China, where for example the Sung translation of this chapter of the Bbh adds the four bhikṣu defeats to make a total of eight bs. defeats (Lung-lien in EB, vol. 3, p. 243b. Other items of pm. creep in, ibid. 244a).

42. The point of the Skt here is not treatment for transgressions--this comes later--but distinction of the bs. from the pm. vow. The sense differs (109.8-12; W 159.16-23; cf. Tib 96b.8-97a.3): na tu bodhisattvaḥ sakṛd eva pārājayika-sthānīya-dharma-samudācārād bodhisattva-śīla-saṁvara-samādānaṁ vijahāti/ tadyathā pārājayikair dharmair bhikṣuḥ prātimokṣa-saṁvaram/ parityakta-samādāno 'pi ca bodhisattvo dṛṣṭe dharme bhavyaḥ punar-ādānāya bodhisattva-śīla-saṁvara-samādānasya bhavati/ nābhavya eva tadyathā pārājayikādhyāpannaḥ prātimokṣa-saṁvara-stho bhikṣuḥ/ "The bs. does not not relinquish the bs. moral vow obligation by only once committing a dharma that is a virtual site of defeat--by contrast with the monk, who does relinquish the pm. vow by [once committing one of] the dharmas of defeat. And even if the bs. has completely relinquished the undertaking, the opportunity exists, in this life, for a renewed reception of the bs. moral vow undertaking--by contrast with the monk established in the pm. vow, for whom a defeat has developed, who has not the opportunity."

Tsong notes: "This is not to be construed as, 'Once not sufficing for defeat, it is relinquished by doing it a matching time'" (60b.1).

See Jina 258a.5-8 (=Samudra 200b.8-201a.3); Bodhi 233a.2-6;

Grags-pa 17a.4-5; Tsong as noted below.

Bodhi: "A bs. who has not become practiced (byang-ba) in the bases of training, or for whom there has occurred any one of the dharmas that are virtual sites of defeat--whether out of lack of mindfulness, error or disrepsect--is no longer a bs. Should he wish to take it again, how should he proceed? 'The vow [should be taken again]' when a defeat has occurred."

Tsong records some discussion of this point. We already know, from the citation of the Upāliparipṛcchā sūtra (n. 34 above) that bs. morality is healed, after a root downfall, within the same period of the day if only the thought of awakening has not been relinquished. The question is raised, as to this passage (Tsong 57b.5-7):

"Do you take this [healed morality] to be the bodhisattva vow, or the prātimokṣa of the mental continuum of the bodhisattva? Neither is tenable. In the former case, there is no point in making this distinction: 'In regard to the possibility of rehealing, if he is not parted from the resolution thought...,' for the relinquished resolution is [itself re-]created if, after generating the thought again, one[re-]takes the vow. Nor in the latter case is there any distinction of being deprived of the resolution thought or not, for it has been declared by many texts of the greater and lesser vehicles that a defeat having developed for the possessor of the pm. vow, even taking it again, there is no retaking of the vow as it had been before."

Rejoinder (57b.7-58a.4): "This sūtra is cited by Śāntideva to make known how a downfall type of misdeed can be purified by virtue of the thought of awakening. The point of the sūtra is to show that although a root downfall may have occurred, if he is

not without the thought that is resolved [upon awakening], the vow is healed thereafter. Therefore, one must explain obscurations that block the re-creation of the vow because of root downfalls, as being blockages by virtue of his being parted from the thought of awakening.

"Therefore, [the downfalls] are seen as relating to the prātimokṣa vow [of the bs.]--for the resolution thought, even having been relinquished, can be re-created. The BCA, as has been cited above on the occasion of dealing with the disadvantages of relinquishing the resolution thought [n. 33 above], says that if his practice is a mixture of efficacious downfall and efficacious bodhicitta, the obtainment of the stages is long delayed. And as for efficacious downfall, this scriptural tradition declares the relinquishment of the resolution thought to be: 'For the bodhisattva,/ The heaviest of falls' [BCA 4.8]. For to mix it [downfall] with an efficacious resolution thought means to generate an efficacious resolution thought anew, after a downfall has developed; thus the generation of the thought (cittotpāda) is revived and there is no question of any 'non-generation of the vow.'

"As the Upālipariprcchā reads [ed. Python, par. 34]: 'How does [the Lord] describe the prātimokṣa vow of those of the vehicle of the auditors? How does he describe the pm. vow of those of the vehicle of the independent Buddhas? How does he describe the pm. vow of bodhisattvas progressing in the Greater Vehicle?' Although [Upāli] has asked about the pm. of the bs., he has not asked about the vow of the bs. Nevertheless, as we have seen above, the sūtra declares the necessity to respond to the question about the pm. of the lesser and greater vehicle personalities by saying that treatment exists [for defeat of the vow] in the bs. training, but

not in the auditors' training.

"Question: [In the passage to which you refer], if he is not parted from the resolution thought, there is a treatment [for the vow], and if he has been parted, there is no treatment. Wherein does the difference lie? Rejoinder: The bs. in possession of the pm. vow for whom a root downfall has occurred, if during the period immediately following the occurrence of a root downfall, is not parted from the previously produced thought [of awakening], may retake [the vow]. If, although he is a bs., he has relinquished the thought of awakening during the period immediately after and beyond the perpetration [lit., "preparation, actuality and ending"] of a root downfall, and no longer possesses it, it is impossible to re-create [the bs. vow]; if it were possible, the concept of the pm. vow of the bs. would be much too far removed from its hīnayāna basis. Hence 'morning' covers [any point during the period] from the break of dawn up to but not including midday, and 'midday' marks the time immediately after the development of a downfall.

"In sum, if one is not parted from the resolution thought immediately after and beyond the development of a root downfall, then that root downfall, by virtue of the thought, has no capability to block the re-creation of the vow, whereas parted from it, its capability is unceasing, and it is impossible to re-heal. So it is said...."

* * *

Tsong presents further discussion of this passage of the Bbh. First (53a.3-4): "'If a root downfall has developed, the vow should be taken again'--is this a necessary action, or can one arise [from the fall] by confession? By confession...one can

avoid going to a state of woe, but for its restoration, one must [re-]take the vow."

Again (60b.2-61b.3). Objection: "Is it not the case that for the pm. vow as well, in a situation where defeat has developed without dissembling [mrakṣa, see definition AS, tr. p. 12; Siddhi pp. 364-65, as against E] and the vow is then formally returned, that it can be [re-]taken and considered a higher ordination [upasampadā; see Vinayasūtra-ṭīkā, O 5622, P Lu 349b.1, 363a.7]? Why then has it been declared [here, in the Bbh] that there is no re-taking [of the pm.]? Rejoinder: "If, in certain classes [of pm. offense], there is no dissembling, defeat will not ensue....[See Banerjee, op. cit., pp. 228, 230.] But even so, this is not like re-taking the bs. vow, because the vow is produced purely by the bs. who re-takes it, whereas for one whose basis is hīnayāna, the vow of the monk, when re-taken, is not purely produced--as we know, the ordination may be [effective] or not, depending upon the object and his basis."

Objection: "However, what is the reason for there being no subsequent treatment for [failure in] the pm. and a possible subsequent treatment for defeat in the bs. vow?" Tsong cites the explanation of Jina and Samudra (ref. above): "The pm. vow of the auditor, inasmuch as it functions as the site of all virtuous dharmas, is called the 'root vow.' If it has come to be cut off, this indicates that he is conducting himself with an extreme lack of shame and embarassment. When conscience ["shame-embarassment"] has been caused to degenerate, he loses the opportunity to undertake the vow [again] in this life. The bs. is not like this. Although the bs. vow may have been completely relinquished in this

life, there remains the opportunity to receive it again, because there has been no failure of conscience." Tsong adds: "The reason being adduced is that, 'If a pm. defeat has developed, conscience is caused to fail, while defeat of the bs. vow does not cause its failure.' The reason can be [re-]stated thus: 'Because the pm. functions as the site of all virtuous dharmas.' Along these lines, it is difficult to see an answer to the question of whether or not the bs. vow can be created by one for whom a pm. defeat has developed.

"Our own system sees a necessity to explain it according to the previously cited Upāli-paripṛcchā, namely, 'A defeat for the śrāvakayānist touches all his morality, and for this reason the śrāvakayānist must, in order to eliminate all defilement, act as though a fire were blazing in his head-dress and robes', and according to the subsequent declaration, 'So there is no treatment [for defeat] in the śrāvaka training [tr. Python, pp. 111-12]', as well as the previously cited Upāya-kauśalya sūtra [citation completed from Tsong 58b.6-59a.2; cf. Upāya 301a.4-8; ŚS P Bstan-'gyur Ki 110a.4-8, Skt 93.23-29]: 'Kulaputra, for this [way to lessen even weighty downfalls], even if a transgression should ever occur, under the influence of some unwholesome adviser, for the bodhisattva skilled in means, he should train himself to think in this way: "Let me not enter nirvāṇa with these aggregates [in any case]. I shall put on the armor thus: Let me remain in saṁsāra until its distant end in order to bring sentient beings to maturity. In this way [the transgression] can cause no affliction to my mind. As long as I remain in saṁsāra, I shall bring sentient beings to maturity. Furthermore, I shall treat this transgression in accord with Dharma. I bind myself to commit no trans-

gression in future." Seizing this strategem, kulaputra, a monastic bodhisattva may rise above even all four root transgressions [of the pm.]; if he purges them with this skill in means, he is said by me to incur no bodhisattva transgression.'

"Moreover, the pm. exists, in general, as the basis of both the Greater and lesser vehicles, but although the pm. is found in both the great and small vehicles, chief among those to be disciplined by the various pm. prescriptions that have been made, is the hīnayāna personality. Whether or not he is [actually] capable of attaining arhatship in that life by means of the hīnayāna, he must put on the great armor of the intention to exhaust the outflows in that life, and then begin [with] vigor to eliminate the defilements as though trying to extinguish a fire in his head-dress or robes.

"Therefore the [pm.] vow is taken in order to obtain the exhaustion of outflows in that life, whereas defeat with dissembling renders it impossible to attain the exhaustion of outflows in that rebirth, thus undermining the chief thing that was the purpose for having taken the vow. The bs., meanwhile, even given the occurrence of a root downfall that affects the bs. vow, may not have undermined the chief thing that was the motive for having received the vow. Such is the reasoning for the possibility and impossibility of subsequent treatment, and the two sūtras, as cited above, attest it.

"As has been declared, moreover, in the extended comm. to the <u>Vinayasūtra</u> (O 5622): 'If the [pm.] vow has been taken for the sake of deliverance, that defeat has delayed deliverance for a long time; it still exists [in potential], but it seems nonexis-

tent.'"

43. Skt 124.24-125.7; W 181.16-182.4; cf. Bs. pm. sūtra 4b.4-5a.2; Tib 108b.7-109a.4. See Jina 272b.8-273a.1 (= Samudra 214b.1-2); Bodhi 228a.1-2, vidhi 279b.5-280a.2; Atīśa, Lam-sgron v. 24, pp. 570, tr. pp. 259-60; Grags-pa 12b.6-13a.4; Tsong 36b.4-37a.3.

Bs. pm. sūtra: "Throwing his upper robe over one shoulder, he does worship (sāmīcī)...." Other comms., says Tsong, do not go into detail as to what parts of the main ceremony to include in this variant, but think it permissible to omit the inquiry, announcement and warning not to rashly publicize (sect. 1.12, 1.15 & 1.3). Atīśa follows the tradition of the Bbh for the ceremony with lama, and that of the ŚS for the ceremony without.

Bodhi points out that the bs. vow is unlike any other in that it need not be taken from another. Tsong elaborates the discussion thus (37a.3-b.3):

"As to the presence or absence of a lama: If going involves impediment to the physical life or the spiritual (brahmacaryā), even if he is near, it is a [situation] for being without; whereas without [any impediment], even if he is far, [it is a situation requiring his] presence, and one must seek him. Such is the explanation of the commentary to the Sūtra-samuccaya (287b).

"The new commentary explains that the ceremony without a lama is not suited to those who are healing their failure in [the vow] previously taken, nor to those who are taking the vow [for the first time] without reverence; they must rely upon the ceremony with a lama (Bodhi 228a.5-6). Consequently, the truth is that even if a lama is present, if you have no reverence for him, [the situation calls for] taking it by yourself. And as to re-healing, the old commentary acknowledges the propriety of taking

it from a lama if one is present and, if not, of taking it by means of the ceremony with a lama [Śānta, this section], as is the intention of Ārya Asaṅga in the Bbh. Having adduced the ceremony without a lama, he justifies it by declaring, on the occasion of discussing the 'healing of the vow', that, 'If there is no person with those qualifications....' [citing the text as above]

"Now the teaching is [in general] very downtrodden and, in particular, you must take the high and low vows, the entrance into all high and low vehicles, and then make your own training the most cherished thing, guarding it as though it were a daytime star. There is no means, within the initial ceremonial receptions of prātimokṣa and tantric vows, to take them without a lama, not to mention a source for your reception who is complete in all the characteristics explained in the texts. Nevertheless, if it appears to be very rare [to find a lama] in whom, among good qualities and flaws, the good qualities are predominant, then for this bodhisattva vow at least, even when you are taking it for the first time, even if you cannot find a source with the proper characteristics, take it with a pure ceremony before a meditative support (rten), letting the characteristics be [imaginatively] fulfilled. Hence, in the manner of its initial obtainment, [that of the bs.] differs from the other two vows and the intelligent, having rightly taken it, must, with a strong enthusiasm for keeping it, persevere with whatever human skill they may possess."

* * *

The Bbh puts it thus: "If a dharma that is a virtual site of defeat has occurred, with greater ensnarement, to the bs., then he has relinquished the vow and should be granted it again a second time (<u>lan-gnyis su slar-yang nod-par bya'o</u>, <u>dvir api punar</u>

ādātavyaḥ; Skt 124.14-15, W 180.26-181.2; Tib 108b.2)." This has lead some Tibetans to speculate, says Tsong (85b.3-7), that he may not take the vow more than twice; others take it to mean that he may not re-take it more than twice--that is to say, more than a third time--because of shame and embarassment at breaking it. These do not tally, Tsong states, with the intention of the text in using the phrase "a second time": it has significance only in relation to the previous taking of the vow. No matter how often faults may arise, he says (citing the unidentified comm. of Samudra), he may take the vow again with a pure intention--confession to the saṅgha and generation of bodhicitta with the attitude of benefiting all the world.

MMA treats the ceremony without lama at 75b.1ff.

44. Skt contains insubstantial differences: 124.11-14, 15-19; W 180.22-27, 181.3-9; Tib 108b.1-2, 2-4. See Guṇa 236b.5-237a.1; Jina 272b.2-8 (=Samudra 214a.3-8); Bodhi 233a.6-b.7; Grags-pa 17a.6-b.6; Tsong 85a.5-86a.8.

Comms., as does Śānta, fill in the ceremony. For a parallel to bhikṣu confession see for ex. Prebish, Monastic Discipline, op. cit., p. 50 (=A. Thakur, ed., Prātimokṣasūtram 6.13-14): "Having revealed it, there will be comfort for him, but by not revealing it, there is none" (āviṣkṛtvā ca se phāsu bhavati, no anāviṣkṛtvā).

Grags-pa takes the occasion to note that the bs. vow has only two classes of downfall--defeat and misdeed--as opposed to the five of the auditor. According to the Bbh (ibid.), there is in fact but one class of bs. downfall; all are classified as misdeeds (duṣkṛta, duṣkṛtā) because, as Jina notes, "they transgress what the bs. should do."

Bodhi: "Join palms and bow, then sit squatting in an inferior

position." Tsong: In the speech beginning, "Please take notice," the misdeed is named, e.g. "praising oneself and deprecating another." Other comms., he says, conclude the event with the question sdom-mam and the response legs-par bsdam-par bgyi'o. AT: The modern (Dge-lugs-pa) response is sdom-lags, "I vow."

Under certain circumstances, misdeeds of middling outflow may be confessed mentally--see below, sect. 3.224.

45. Skt 124.19-20; W 181.9-11; Tib 108b.4-5. Bbh is more clear: Dharmas of defeat involving lesser ensnarement, as well as the other transgressions, are confessed before one person. See also Bodhi 233b.7-234a.1; Grags-pa 17b.6; Tsong 86a.8.

46. Śānta has referred to this passage of Bbh (124.21-23; W 181.11-14; Tib 108b.5-6): asati cānukūle pudgale yasya purato deśyetāśāyato bodhisattvena punar anadhyācārāya cittam utpaditavyam/ āyatyāṁ ca saṁvaraḥ karaṇīyaḥ/ evam asau vyutthito vaktavyas tasyāḥ āpatteḥ/ See Bodhi 233b.7-235b.6; Grags-pa 17b.6-18a.5; Tsong 86b.1-87b.1.

The last pada (8d) poses a problem, as it is not the wording of the Bbh. How should "thus" (bzhin, *tathā) be taken? Tsong upholds the explication made by Śānta, as does Grags-pa to a less definitive extent, against the extended refutation of it by Bodhi.

According to Grags-pa, the remaining "misdeed" offenses, when conjoined with defilement, should be confessed before one person; this is indicated by "thus". Offenses "without defilement" are confessable "in one's own mind," with dread of blame and so forth. He adds that self-confession is appropriate up to and including offenses of middling outflow, citing the same passage of the Bbh (and including Śānta's substitution of "such as a monk" for "a

person"--Grags-pa notes that he himself is citing a secondary source: zhes gsungs-pa'o zhes bshad-do).

Tsong writes: "As to the last line (8d): In regard to defiled and undefiled, ācārya Śāntarakṣita explains it thus: 'There being no such congenial person...is the implication.' In his understanding, the method cited by 'There being no such congenial person....' may also be applied to lesser and middling outflow. Ācārya Bodhibhadra appears to criticize the system of the old commentary in this regard, saying [in summary paraphrase by Tsong]: 'The methods for subsequent treatment of downfalls that involve lesser to middling outflow, and of other misdeeds, have dissimilar stipulations (gtan). In situations of lesser and middling, even if three and one [persons] have not been found, they must be sought further, whereas in a situation of misdeed, even if one [person] has not been found, you need not seek further. The latter [situation] has no restriction as to whether or not you may vow in your own mind in order to rise [from downfall], whereas the former pair is restricted. If such were not the case, it would not be correct to teach 'to three' and 'before one' as being restricted to different objects. [Certain offenses] cannot even be purified by confession to fewer than three, so when is there an occasion for purification by '[making] a vow [for the future in one's own mind]? 'In one's own mind thus' is not found in the Bbh. To introduce it is misguided. [Cg] should rather say, 'The defiled and not, in one's own mind.' For the Bbh declares 'three' and 'before one' in regard to middling and lesser downfalls, and 'If there is no congenial person, vow mentally' in relation to other downfalls.'"

Tsong replies: "We fail to see this to be tenable. The Bbh says, 'Dharmas that are virtual sites of defeat with lesser en-

snarement, and the [minor] offenses apart from these, should be understood to be confessable before one person. If there is no congenial person before whom to confess...[etc., as cited by Śānta]. Thus it is quite clearly declared that subsequent treatment for [defeats of] lesser outflow is the same as that for other misdeeds. If this is appropriate, the relevance to downfalls [i.e., to defeats] of middling outflow as well is quite the same. After all, [the Bbh] is a general text for the subsequent treatment of downfall that has no [special] regard for the legalities [chad-las] of rising from downfall by means of attitude, and besides, the phrase 'in one's own mind thus,' although not found as such in the Bbh, does make sense, for it promulgates a purification in confession before one [person], in cases where [such a person] cannot be found.

"Some say [see Grags-pa above] that when the object [to be confessed] is a defiled misdeed, you must confess before one [person], whereas when the object is undefiled [misdeed], you will be purified by vowing in your own mind. This is untenable, because the [defiled and not] have been taught in the Bbh without distinction."

For the brief account of this in the MMA, see 92a-b.

47. These introductory clauses of Śānta are slightly expanded by Tsong under the heading "teaching the generalities in regard to the two classes of misdeed" (63a.1-2). Besides the division of defiled and undefiled, the Bbh classifies misdeeds generally (ref. below) as to (1) whether or not the misdeed constitutes a fault (nyes-pa, āpatti)--i.e., whether extenuating circumstances come into play, and (2) degrees of lesser, middling and greater.

(See n. 116 below.)

Tsong follows the subdivision of Grags-pa that is incorporated into our subheadings. He also notes the less systematic classification by Bodhi, which is either a method invented by him or a tradition of exegesis that has not continued past him. Tsong (63a.3-4): "There are two parts to the presentation of [46] misdeeds: the [34] transgressions that are factors adverse to collecting virtuous dharmas--the six perfections--and [12] transgressions that are factors adverse to working the welfare of sentient beings." The enumeration is that of Grags-pa; Tsong differs on whether to count several of them, and provides no numbering. For Chinese traditions of enumeration see Lung-lien in EB, op. cit.

Bodhi (235b.6-236a.3): "What then are the downfalls termed 'defiled and not' (8d)? The defiled are downfalls motivated by defiled thinking such as attachment, enmity, resentment, envy, conceit, lack of faith and disrespect. The undefiled develop from indolence, laziness, carelessness, failure of memory and so forth; aside from '[not] offering to the Precious Three.' none of these are defiled. But in this case (9a), doing it out of indolence and laziness is considered to be defiled.

"Here 'enmity' (kun-nas mnar-sems, āghāta) indicates strife ('khrug-pa, *yuddha). 'Resentment' (khong-khro-ba, pratigha) is aversion (zhe-sdang, dveṣa). 'Indolence' (le-lo, kausīdya) is lack of energy (mi spro-ba) in virtue. 'Laziness' (snyoms-las, ālasya) is physical and mental weariness (snyom-pa) on the grounds that one does not want to do it. [MMA almost identical, 92b.1-5] The summary stanza goes:

Attachment, resentment, pride and the like

Are defilements taught for these downfalls;

Indolence, forgetfulness and so on,

Are not defilements, except for '[not] offering.'"

(verse cited Tsong 64a.4-5)

48. Skt 109.21-110.10; W 160.10-161.4; cf. Tib 97a.7-b.6. See Jina 259b.8-260b.1 (=Samudra 202b.1-203a.2); Bodhi 236a.2-b.1; Grags-pa 18a.5-b.3; Tsong 63a.5-64a.7.

Bbh adds: "For one who has reached the stage of purified intention, there is no fault, for such a bs. has a purified intention--just as the bhikṣu who has advanced to 'faith from understanding' [shes-nas dad-pa, avetya-prasāda--associated with comprehension of the four noble truths: Siddhi p. 603; AK v. 6, pp. 292-95; Samudra 203a.2; CPD s.v. aveti] is always serving the Teacher, the Dharma and the Community by the nature of things, and doing worship with the highest offerings." Grags-pa refers to this as "one who has attained the stages, or who spreads virtue naturally." This stage follows adhimuktacaryā-bhūmi, and so is equivalent to the first bs. stage (pramuditā, as identified by Tsong, 64a.2-3) or the darśana-mārga; see also Siddhi p. 729).

Jina begins: "Because he has taken refuge, and all the more because he has generated the thought towards supreme right and full awakening, it is improper not to do daily offering and service to the Precious Three...."

"Shrine" (caitya) is a reliquary, identified by AT as stūpa; see HBI pp. 342, 556-70. Tsong: "a representation of his form" (sku'i gzugs-brnyan). "'Dharma' is Dharma that is discovered personally (rtogs-pa)--the path of cessation, and Dharma that is scriptural tradition (lung)--taken as books, both Word and commentary (63a.8-b.1)." "High stage" bodhisattvas who are irrever-

sible (Jina, Tsong). He is "possessed of fault" (sāpattika)--a legal infraction (sāvadya) has been created. He is "possessed of contradiction" (sātisāra)--because he has also contradicted what is natural (dharmatā) to the bs. (Samudra 202b.8)

Tsong: "The new commentary explains that 'he should offer flowers and so forth, whatever he owns,' and Samudra [uniden. comm.] declares, 'Day and night refine your virtue (dge sbyong-ba), make offerings and the like; even if you can do no more than prostrate yourself a bit.' Thus, doing worship with flowers and so forth, you can halt the misdeed."

49. This paragraph is obviously an afterthought; it should appear at the head of sect. 3.2 above.

50. Skt 110.11-14; W 161.6-10; Tib 97b.6-8. See Jina 260b.1-4 (=Samudra 203a.2-5); Bodhi 236b.1-5; Grags-pa 18b.3-4; Tsong 64a.7-b.3.

Jina notes that there are three aspects of desire being followed; Tsong indicates that they may also be taken as four, gain and respect being separate. Desire being one of the defilement, there is no mention in this case of undefiled fault (Jina, Bodhi etc.). On antidotes to desire see, for ex., Deśana-stava vv. 3-5.

51. Skt refs. below. Reading this after Tib & comms. Tsong: "Deserves deference": worthy of being addressed first (gsong-po smra-ba) and so forth. Grags-pa reverses the subheadings, but "elders" is obviously the particular object, and questioners the general. Grags-pa: "If he sees an elder--one endowed with the qualities of gotra [i.e., a Mahāyānist, this for sahadhārmika] and of years, who is deserving of deference, and out of pride... does not yield a seat and prostrate to him...."

Many of the injunctions embodied in this listing of misdeeds

are of course to be found in other Buddhist systems of morality. On deference to elders see for ex. VM 1.46.

52. Skt refs. below. Tsong: Another, in order to greet him, speaks first, asks after his health and so forth, greeting him and asking after some particular other matter. On these terms see also MHV nos. 2711-13. "A suitable manner" is interpreted by Jina as having no intention to gain from the return, and by Bodhi as making a congenial response. Grags-pa, simply: "Giving no reply to a question in conversation."

53. "In-determinate" (avyākṛta): morally neutral, creating no karmic effect.

54. The Skt texts show an alternation of visarā/virasā. Tib accords with the latter; hence, "unpleasantness". Jina/Samudra may have read the former--or known both--indicating "impediments" (bar-chad), and then "wandering" (g.yeng-ba) as glosses. In any case, this refers to the hearing of Dharma, the next clause to the speaking.

"Discussion" ('bel-ba'i gtam, sāṃkathya) can indicate an ordinary discussion; there is a later spcification (s.v. 17a) "discussion of Dharma" (chos-kyi gtam, dharma-kathikā). Jina takes "discussion" here to refer to Abhidharma and Abhivinaya (i.e., not to Dharma per se). "'Settle': reach a mutual understanding" (ibid.).

55. Skt 110.15-111.3; W 161.11-162.4; Tib 97b.8-98a.7. See Jina 260b.4-261a.6 (=Samudra 203a.5-b.6); Bodhi 236b.5-237a.6; Grags-pa 18b.4-19a.3; Tsong 64b.3-65a.8.

"Inner rule" against doing honor or talking (Jina etc.). "Guarding the thought": Bbh has "of many more [than would be offended by dishonor or no answer]." Explanations of the comms. of

this last phrase: If doing honor etc. would cause enmity in them towards the bs.

Bodhi: These two misdeeds fail in guarding the minds of others--hence, in the morality of working the welfare of sentient beings.

Chinese tradition counts these two lines as a single item (Lung-lien in EB, op. cit., p. 242b).

56. Skt refs below. In Tib eds. of the verse, mgron-pos, "invitation", has tended to become mgron-por, "as a guest." The original reading is clear to Tib commentators from the gloss of Bodhi: mgron-du bos pa na bdag-gir mi byed-pa. Cf. MHV no. 5763. On the eight necessities of the monk see Upasak, Dictionary, s.v. parikkhāra.

Bodhi: "Another's home or monastery, or home or monastery elsewhere." Grags-pa: "Another place." Tsong: "Other homes of a monastic person, or temples of the Community, or householders' homes." But antara-gṛham, in the Prātimokṣa, is generally taken as "among the houses"--i.e., in the village. (Prebish, Monastic Discipline, p. 96 no. 3; Thakur, op. cit., p. 30. Skt has no plural.

Grags-pa mistakenly (Mkhan-po) gives the subtitle of 10b here, and omits any separate title for 10b.

57. Skt 111.4-16; W 162.8-25; Tib 98a.8-b.5. See Jina 261a.6-b.1 (=Samudra 203b.6-204a.1); Bodhi 237a.6-b.3; Grags-pa 19a.3-6; Tsong 65a.8-b.6.

Grags-pa: "If he suspects he was called with malicious intention...or that the donor will regret it."

58. Skt refs. below. "Opportunity to be provided with" (dus-kyis/kyi bstabs-pa, anudadhyamāna): neither Tib nor Skt otherwise attested. Skt indicates that he is being given some object, Tib

a "timely" or occasional gift. Perhaps (AT) a fee earned by teachings and the like is intended. Stob-pa (used above for "provide" a seat (anuprayacchati) is understood as a causative of thob-pa, "obtain" (Dge-bshes Chos-grags, s.v.). Tsong: The gift is "pressed upon him" (nan-gyis sbyin-pa'i dus kyis bstabs pa).

Comms. do not mention that "obtain" goes with "will not take", and "be provided" with "refuse."

Bodhi: The motivation for not accepting it is pride (nga-rgyal). He adds: "By not taking, he has failed to be an aid to their merit, as part of the morality of working the welfare of sentient beings." Cf. the prohibition against the monk acquiring gold or silver, ṅiḥsargika-pācattikā no. 18 (Prebish, op. cit., p. 70).

59. Skt 111.17-26; W 162.26-163.14; Tib 98b.6-99a.3. See Jina 261b.1-3 (=Samudra 204a.1-3); Bodhi 237b.3-7; Grags-pa 19a.6-b.3; Tsong 65b.6-66a.6.

Tsong adds the punishment of "putting out eyes."

60. Skt 112.1-10; W 163.15-164.5; Tib 99a.3-7. See Jina 261b.4-8 (=Samudra 204a.3-7); Bodhi 237b.7-238a.4; Grags-pa 19b.3-6; Tsong 66a.6-b.5.

For "not knowing Dharma" (chos mi shes), Skt has "not engaged in Dharma" (dharme na pravṛttaḥ). Bbh: "If he suspects that one of weak faculties, having heard [Skt: "having obtained"] the Dharma--the majestic doctrine...."

Jina: "Because they have hostile thoughts, he mentions the tīrthikas. Because of discourtesy, he says, 'without respect'. [Tsong: Mind, speech and body are represented by the three.] There is no fault in [not giving Dharma] with the intention of keeping profound doctrine from those whose faculties are not mature; the disadvantages of doing so are 'trembling' and so forth.

'Trembling', because [the doctrine] is difficult to grasp. 'Wrong views,' because it is not believed. 'Wrong adherence,' because, although others have communicated what is right, it is not heeded. From these causes, demerit increases and he goes to a lower state of rebirth; hence impairment and decay. And finally, if he sees that it will be taught by one unfit vessel to another, there is no fault." Tsong notes that this last warning need not apply to all Dharma.

This misdeed is to be distinguished from the defeat of not giving Dharma (6cd above). For defeat the motive is stinginess (Bodhi, ibid.; Tsong 44a.5-6).

Tsong: "This second misdeed is a fault of commission, and the other six, faults of omission.... The new commentary explains that these misdeeds fail in giving, as part of collecting virtue and working the welfare of sentient beings (Bodhi, ibid.)."

61. Skt 112.11-19; W 164.6-18; Tib 99a.8-b.4. See Jina 261b.8-262a.4 (=Samudra 204a.8-b.4); Bodhi 238a.4-8; Grags-pa 19b.6-20a.3; Tsong 66b.5-67a.4.

Jina: "Considering only morality, he disdains the immoral with an irritated ('khrug-pa, *upāyāsa) mind and repudiates them with a thought of contempt (brnyas-pa, *avamāna)." Bodhi glosses "immoral" (duḥśīla) as "those who misbehave" (log-par spyod-pa, *mithyācāra)," but Tsong has done more research: "'Violent' (raudra) indicates one who commits the [sins] of immediate [retribution] and so forth. [The five sins of immediate retribution (ānantarya) are killing mother, father or arhat, causing schism in the community and the Tathāgata's blood to flow. Their five subsidiaries are found MHV nos. 2329-34. See also CPD s.v. <u>abhiṭhāna-kamma</u>.] 'Immoral' refers to one who has a root downfall. [Cf. AK

v. 4, p. 95, n. 5: this definition for an immoral monk.] Samudra [uniden. comm.] would have them explained as being possessed of aversion, and passive towards the training."

Our subtitle follows Tsong; Grags-pa gives "abandoning those who have transgressed the vow"; hence the sense of duḥśīla (tshul-khrims 'chal-ba) as "breaking the moral code." Disdain and repudiation involve refusal to help (Jina, Bodhi).

Bodhi: This transgresses the restriction of morality of the vow.

62. Skt 112.20-25; W 164.19-165.1; Tib 99b.4-7. See Jina 262a.4-263b.2 (=Samudra 204b.3-205b.7); Bodhi 238a.8-b.4; Grags-pa 20a.3-6; Tsong 67a.4-b.3.

Śānta cites 11a and b together (following eds. of N and P). In the Bbh they constitute, with 11c, a single discussion of bs. versus pm. vows. In dividing the text, however, all comms. (Bodhi, Grags-pa, Tsong) regard these as three separate points in this section that deals with morality.

The subtitle is that of Grags-pa. Tsong has, "training himself in the common prescript" and, for 11b, "in the uncommon." This presupposes--following Atīśa--that pm. is common to auditor and bodhisattva, whereas Śānta seems to deny this s.v. 11b. Jina has, "the training in common and not in common with the auditors that has been established as the pm. vow" as introduction to these three points.

Jina (followed by Tsong) takes the references to pm. and to vinaya as indicating root text (rtsa-ba'i lung, Tsong; *mātṛkā-sūtra; i.e., the Prātimokṣa-sūtra, O 1031) and commentary (rnam-par 'grel-pa'i rnam-'byed la-sogs-pa, Tsong; rnam-par dbye-ba, Jina). The tr. of Bodhi's work, however, agrees with that of

Śānta: "Vinaya that is the pm."

"Improbity by prescript" (pratikṣepaṇa-sāvadya) refers to deeds, as for example violations of monastic training, that are wrong by virtue of legislation by the Buddha, as opposed to "improbity by nature" (prakṛti-sāvadya), deeds that are wrong by virtue of natural morality, as for example murder, etc.--the first four of the five unwholesome courses of action of the layperson (the fifth, drinking alcohol, being generally considered improbity by prescript). Jina: "'Improbity by prescript' indicates what is improbity by injunction--improper by the Lord's legislation, but not to be taken as what is not unvirtuous by nature. [Tsong, simply, "It is what is not improbity by nature."] It is so called because, having been committed, it causes improbity to increase--as, for example, drinking alcohol and the like [becomes the cause for the other four unvirtuous deeds of the layperson]." Jina inserts a discussion of drinking alcohol; see Appendix E. He then continues: "The term 'and so forth' indicates eating at the wrong time and the like [the bhikṣu pāyantika no. 37, Prebish, op. cit., p. 81]." Tsong mentions also digging the soil and making a fire (ibid., nos. 73, 52; drinking alcohol is no. 79 for the monk--MHV no. 8505 interprets the compound as "drinking alcohol to become intoxicated").

Jina: "[He trains himself] 'in whatever' matters the Lord has seem fit to forbid. 'As do'--the auditors do not do them, and neither do the bodhisattvas. [Tsong: The bodhisattvas abstain from the same things as do the auditors. For the eight abstinances see MHV nos. 8693-8700.] 'Those without faith': whom he makes his disciples. [Tsong: "householders and so forth. He must train himself as do the auditors for their sake. If not, there

is not only fault that is contradiction of the pm., there is also contradiction of the bs. vow."] Therefore, they are like them. And the implication of being like them, is shown by 'Why so?' and so forth. 'Intent upon their own welfare': because they make progress in self-discipline (bdag-nyid 'dul-ba, *ātma-vinaya). 'Regardless of others' welfare' [*parārtha-nirapekṣā, evidently his reading for the na paraniranurakṣā of known mss.]: They do not make progress for the benefit of others, but if even they proceed to create faith in others, what to say of the bodhisattvas who are advancing for the sake of benefit for others! Such is the teaching."

Grags-pa: "With the [same] distinctions of motivation [as for the misdeeds discussed above], there occur downfalls with and without defilement." Bodhi: "This fails in the perfection of morality as part of collecting virtuous dharmas.... [If done] out of lack of faith or disrespect, there is defiled fault, whereas with laziness and so forth there is undefiled."

Tsong: "Is this a possible misdeed of all bodhisattvas, householder and monastic? According to the explanation of the new commentary, it is held to apply to the monastic bodhisattva. Nevertheless, many prescripts for the householder bs. appear in common with those of the prātimokṣa.

LVP has noticed this passage, and the two that follow in the Bbh, publishing the Skt with a discussion ("Le Vinaya", pp. 210-17; see also Siddhi p. 631 & refs. in note).

63. Skt refs. below. "Established...to be improbity for the auditors": Reference is being made (Jina, Tsong) to the thirty niḥsargika-pāyantika (Prebish, op. cit., pp. 65-75) regarding the acquisition and ownership of requisites. Jina: "'Undertaking

meager aims": in terms of small desire. 'Few deeds': If he retains many requisites, many deeds will result. They relinquish them. 'Dwelling in little concern': dwelling in the ārya-vaṁśa. [Tsong: This refers to the tetrad, contentment with robes, with alms and with not rising from his resting-place, and delight in renunciation and meditative development. Cf. AK v. 6, pp. 146-47. The name comes from the sūtra in which the four were declared-- CPD 1.428b.]

64. After Bbh; Śānta: "He should accept [rather than, "he should seek"] from them." Bbh is more in accord with the pm., which forbids the monk to approach an unrelated householder or his wife for robes when not in need (Prebish, op. cit., p. 65, no.6). In general, the monk may own no more than three sets (ibid., no. 2)

Tsong: "Samudra (uniden. comm.) would insert the phrase 'examine whether or not they can bear it,' and explain it as 'examine whether or not, if I accept these things for their welfare, the donor will become poor, and whether or not the [recipients] will scorn them.' This is untenable, because [the aim of the passage] is to show that there is no fault in accepting more than the proper measure in begging." Jina: "A bed with raw silk, rug ["spread", "mattress"] or cushion."

65. The monk should own no more than one bowl in serviceable condition (niḥsārgika no. 18). He may not beg yarn to have a weaver make a robe (no. 23). He must own his seat--i.e., bed-- for a certain length of time, and it must not have been made entirely new (nos. 11-15). He may not acquire money (no. 18).

66. This passage represents the original thought of Śānta. Tsong cites it, adding, "The [matters] permitted by this decla-

ration, if they are done not for the welfare of others, but under the influence of being intent upon one's own welfare, are still exactly the transgressions presented in the Vinaya-vastu ('dul-gnas)."

67. Skt 113.1-16;W 165.2-25; Tib 99b.7-100a.7. See Jina 263b.2-264a.4 (=Samudra 205b.7-206a.8); Bodhi 238b.4-239a.1; Grags-pa 20a.6-b.2; Tsong 67b.3-69a.3.

Bodhi: This misdeed fails in the morality of working the welfare of sentient beings.

The purport of these two sections is that the bs. who is a monk trains himself as such in the pm. when it is a matter of instilling faith in those who observe him, but he does not need to keep the rules when the welfare of others is at stake. This is not a matter, as was thought by LVP (Siddhi, ibid., "Vinaya", ibid.) of keeping certain (unspecified) rules but not others.

Sometimes it is taught, in the vehicle of the auditors, that the monk may give up points of his training--as, for example, to care for his teacher (VM 2.52). But cf. the discussion (VM 1.67-68) on refusing to accept robes and other items: Refusing the robes, he increases the faith of the donor in himself; they press the robes upon him, and he accepts, with the appearance of wishing to benefit them by the merit; they proceed to bring robes by the cartload. This Buddhaghosa considers an instance of "scheming [sic, tr. n. 18] in the rejection of requisites" (paccaya-paṭisedhana-saṅkhāta).

68. Skt 113.17-114.2; W 165.26-166.13; Tib 100a.7-b.4. See Jina 264a.6-267b.3 (=Samudra 206b.2-209b.2; Bodhi 239a.1-b.6; Grags-pa 13b.4-14b.4; Tsong 69a.3-71a.4.

One Skt ms. (cited LVP, "Vinaya," p. 216; MS p. 216 n.; W p.

166 n. 1) would indicate that the bs. "ascertains that the living being has a virtuous or an indeterminate thought." LVP: "Hamlet bouddhique, le Futur Bouddha attend donc le moment òu le bandit a, par hasard, une bonne pensée ou, du moins, un pensée indifférente au point du vue moral...." Jina reads it as we do (267a.8-b.1, tr. below) and indeed, precisely this--that his own attitude is in question--makes of the bs. a Buddhist Hamlet. Demiéville follows LVP("Le bouddhisme et la guerre," in Choix, op. cit., p. 293).

Jina: "'Skill in means': If he sees--it becomes evident--that someone is going to commit an act of immediate retribution and so forth, he generates compassion, knowing that the maturation of that deed will be unbearable for a long time. He affirms that, 'By killing him, I will be reborn among the creatures of hell,' and then, in order to avoid that, positions himself in a virtuous or an indeterminate thought, thinking, 'It is far better that I be reborn among the creatures of hell, than that he encounter a great aggregate of suffering,' and then deprives him of life.

"If such were not the case, why would the supposition of benefit in sacrifices and in [fulfillment] of desires, [considered] to be liberation from saṁsāra, as well as any slaughter of a domestic animal in order the attain heaven, not be free of improbity? [Cf. niḥsargika no. 61]" In the case of such brahmanical and materialist beliefs, Jina replies, there is improbity because of bewilderment--ignorance of the workings of deed and effect--and desire-attachment directed toward heaven.

"We turn now," continues Jina, "to the general characteristics of unvirtuous courses of action (akuśala-karmapatha) as established by the Lord. For the monk, three sorts of murder have

been declared: those which develop from attachment, from bewilderment and from aversion. (Cf. AK 4.144, from sūtra.) How then can these be proven to be without improbity [in this case]? For one thing, the Upāya-kauśalya sūtra teaches that taking life is without improbity when [done] with detachment and so forth [no direct quote, but see the story of the ship's captain related this note, below]. What is the relevance of this [to the hypothetical deed of the bs. in this text]? Because it has developed from a virtuous thought, it is virtuous--because the thought is conjoined with detachment and so forth.

"All those done by body [i.e., killing, theft and sexual intercourse] are established through the influence of thought. The Lord has declared:

> Mind (manas) procedes the dharmas
> Chief is mind; born from mind
> There is a mind for liking,
> And speech or action follow;
> There is a mind to dislike,
> And speech or action follow.

And,

> All the world is guided by mind,
> Completely led by mind;
> With a single thought they all
> Follow after phenomena.

"Taking life with a purified intention is without improbity [in this case] because the doing of it follows the attitude described. If killing with detachment and so forth is no fault, how can the Tathāgata be faulted for speaking harsh words, telling

falsehoods and estranging friends?... [Thereupon follow examples from the sūtras.] Just as the Tathāgatas with purified consideration proceed to take life, and to engage in the above harsh speech and the like, that same method should be known to apply to the bodhisattvas as well.

"Furthermore, the Lord Buddhas may be those who do what should be done, but they are also those who proceed to the welfare, benefit and pleasure of sentient beings, taking their very breath with skill in means to discipline all sentient beings in all modes--for, as the sūtra says, 'The foolish make much of this life; the wise make much of the next.' The farsighted, however, because they make much of the next life, pay no regard to minor matters of improper pleasure in this life; they care for only great benefit and pleasure that is without improbity in the long term [Samudra: "although it involves suffering"]. So Dharma is taught to some to destroy their non-virtue, to some to destroy their enjoyments, to some to destroy their pleasure, and to some to destroy their retinue. For some it is made to apply to pleasure and happiness, for some it is made to apply to suffering and unhappiness. Some it disciplines, provoking a fear of death by revealing yakṣas such as Vajrapāṇi. So, carelessness in the welfare and pleasure of sentient beings does not exist for the Lord Buddhas, who have purified their intention, and the bodhisattvas are like them.

"The virtuous course of action is always present in an undefiled mind. So as the vinaya says, 'the objects carried off by robbers and thieves are recaptured by the arhat,' but there is not the fault of taking what is not given, because the intention is undefiled. The arhat may become the size of a sesame seed [?],

yet he has no defiled intention and no experience; inasmuch as he has no feeling, he has no act of sexual intercourse [cf. AK 2.115, 4.121-23]. Thus should it be understood for the bodhisattvas who have attained the control of having an undefiled intention and are purified in attitude: Inasmuch as they proceed with means for causing sentient beings to mature, their verbal expression can only be without connection with the unvirtuous courses of action.

"[On the terms of the text.] The course of the bodhisattvas who have attained the high perfection of 'skill in means' is inconceivable; it is not to be attempted by those whose [wholesome] roots are small, whose wisdom is dull, who are partisan and whose intellects grasp the meaning according to the terms [i.e., who take the sūtras literally]. In that case, [the procedure] is evident only to the Buddhas: Their improper conduct is nothing more than their wisdom, and others should utterly avoid it as a means to the acquisition of much demerit.

"'Ascertains that there is a virtuous or an indeterminate thought': He does it upon discovering that his own intention is pure. 'Feeling constrained': Because of a paucity of factors, there is no other means. 'With only a thought of mercy for the consequence': If he has generated only the intention that they be benefited in future, such a deed may be done without fault--for it is taught that one who is a bodhisattva in the true sense (bhūtārtha-bodhisattva) follows through in his duty.

"It should be understood that only householder bodhisattvas may proceed in natural improbity, for in the sūtras it is seen only in regard to them."

* * *

This last statement, an argument from silence, would appear to contradict the Bbh, in that the Bbh specifies that sexual misconduct is prohibited the monk under any circumstance. However, it would also appear to be related to the tradition of interpretation expressed by Śānta when he states that monastic and bodhisattva vows cannot be held simultaneously (above, s.v. 11b). Tsong deals with this point in his own preface to this section.

Tsong: "On this point (11c), the text, the old commentary to the Viṁśaka and the two commentaries to the Chapter on Morality [i.e., Jina and Samudra] teach that there are occasions when the seven of body and speech--taking life and so forth--are permitted; but aside from this, they do not declare that not to attempt them for the sake of others is a fault. The new commentary, in explaining that there are forty-six misdeeds, must number this also as a single misdeed. Furthermore, that commentary would appear to have it that this [line] is a clarification of 'Not training for the sake of others' faith.(11a)' [Indeed, Bodhi says so quite plainly.] If this were so, he would have to show that there is some teaching by Jinaputra and Samudra that a distinction exists between the injunctions of natural improbity for the bodhisattva and for the auditor. Then why is it said over and over, in regard to each of the seven of body and speech beginning with taking life, that in regard to the doctrine of natural improbity enjoined in the pm., if they should be committed by the bs. who is skilled in means, there is no fault, but rather a spread of great merit? On that basis, the text states that sexual misconduct--'The monastic bs. who is guarding against a break in the doctrine [so Bbh] of the auditors, must never resort to unchastity'--is prohibited the monastic and established to be a support (rten) for

[the spiritual practice] of the householder bs., while the other six--taking what has not been freely given and so forth--are general bs. supports.

"Objection: 'Is that bs. who is to undertake that which constitutes a basis for the possible defeat of taking life and the like, a monastic or a householder? In the former case, there is no [point to] the distinction between the impropriety of sexual misconduct and the impropriety of taking life, etc., for the two would equally result in defeat or not. The latter case would contradict the text when it makes a qualification for sexual misconduct but not for the others. Furthermore, it says in the ŚS (ed. 93.12-17; Tib Ki 109b.4-8; cf. tr. pp. 163-64):

> Indeed, if he sees a greater benefit for sentient beings in it, he may put aside his training. By fostering them for many aeons, they have come to possess wholesome roots that complete the great compassion, skill in means and so forth that function as their nature: How can desire-attachment create an impediment to [these] bodhisattvas? It is an impossibility. [These two sentences not found in Skt.] The Upāya-kauśalya sūtra shows this in respect of the celibacy of "the brahman youth Jyotis, who had been celibate for forty-two thousand years, and in whom, as he stood on the seventh step, compassion was born--upon which, he said: 'Breaking my vow of austerity (vrata), I may go to hell. However, I can bear to experience the suffering of hell that this woman, who was about to die, may be happy.' Kulaputra, the brahman Jyotis turned back and took the woman by her right hand and said, 'Arise, dear woman, and do what you desire.'"

There is a contradiction of this presentation [with the statement that a vow of celibacy should not be broken by a monk].'

[Rejoinder:] "There is no difficulty. For taking what is not given to create a defeat, it is required that one have taken it for one's own sake. When [stealing] is permitted the bs., there is no 'permission for the defeat of taking what is not given,' because he is taking it only for the sake of another. Therefore, it [this action] constitutes a basis for the possible occurrence of the defeats of killing and lying; it is something not to be done by the monastic, like an act of unchastity.

"What, then, is the distinction between householder and monastic that belongs uniquely to unchastity? There is no difficulty. The distinction is made after considering this: If one takes the course of action of killing, stealing or lying, it does not necessarily result in defeat, while if one takes a course of action of unchastity when it [celibacy] comprises a support [of one's religious practice], it will necessarily become a root downfall.

"There is no contradiction either with the ŚS. Celibacy is in general the best accomplishment of another's welfare; hence to have relinquished it is no bonus (lhag-po) to someone else. But in particular, it is permissible for the householder, but not for the monastic, to put aside his training and to do it when he sees some extra benefit for a sentient being. If such were not the case, and it were permitted the monastic, there would be no point to a 'laying aside of training.' So we read in the translation of the ŚS, in regard to the reliance of undertaking the welfare of others in deeds such as taking life: 'This is intended for one who has not attained the stages, and who courses in the skx perfections,

not for anyone else.' [Thus in the Skt also, ed. 94.11; cf. tr. p. 165.] In the new revised translation, this appears as 'who has attained the stages.' [Ki 110b.7.] Some wonder if the old translation may be taken as correct, for the words as they appear in the old translation make no sense: If one has attained the stages, one must be coursing in the six perfections, Nevertheless, according to the scriptural tradition (lung) previously cited in the Śs [quoted by the objector above], it does not suffice to course in the six perfections without having attained the stages; one must be a bs. endowed with skill in means and with a great compassion developed on the path for many aeons. Moreover,it is permitted a bs. who has taken the bs. vow and then himself learned to train skilfully in the training, and who therefore possesses the thought of awakening that cherishes others, and if he finds no other means than taking life and the like. But it is not permissible for just any Mahāyānist. So, if it is not permissible for one who only trains skilfully in the bs. vow, neither is it ever suitable for those who claim to be Mahāyānist without keeping the vow, who possess only a semblance of compassion and of cittotpāda. For example, in the pm.: If a monk who is ill does not eat a late afternoon meal, it will worsen his illness, and if he eats, it will help; so it is permitted him, while all other monks must keep [the rule].

"Unchastity is promulgated in that scripture of the Śs only as being similar in its basis to the root downfalls of taking life and so forth. In the case of the others, the four [of speech], lying and so forth, and taking what is not freely given, it will be explained below that one must investigate with a precise intellect

whether or not there is no fault--whether [the action] is endowed with a great purpose that will effect the welfare of the sentient being in question, whether it involves skilfully keeping the bs. vow when no other means is available, and whether one is endowed with a thought motivated by that situation, for this circumstance is an exclusive province of the capable (thub-pa), and fraught with very imminent peril. Samudramegha, Jinaputra and Samudra (uniden. comm.) explain, on the occasion [of discussing] the taking of life, that this is the course of bodhisattvas who have gained control--who have an undefiled attitude--and whose intention is purified; it is not the province of those whose root of wholesomeness is small, whose wisdom is dull, who are partisan [in their views] and who take the sūtras literally. In that case [the procedure] is evident only to the Buddhas; no one else should attempt it at all, lest he come to acquire the opposite of merit."

* * *

Grags-pa discusses these issues in the context of the generalities of keeping the vow (v. 4 above). "[The lama] should teach this: The bs. is one who must practice [both] being without downfall and [having] the appearance of downfall, while he must avoid both downfall and the appearance of being without downfall. What are these two? When the morality of the vow intersects [that of] collecting virtuous dharmas, he chiefly practices collecting virtuous dharmas. When the latter intersects [the morality of] working the welfare of sentient beings, he chiefly practices working the welfare of sentient beings.

"That is to say, if he beholds someone about to commit a great offense, such as one of the immediates, to another sentient being, and there is no other means to prevent it, he disregards the like-

lihood of going to a lower state of rebirth on account of his own sin, and kills to prevent the other's sin--like the Great Compassionate ship's captain--and there is [no fault, but] a spread of merit.

"Killing when there is another means is an offense of too lax a resort to stern measures. Failure to do it when there is no [other] means is the appearance of being without downfall. Doing it is the appearance of downfall. Not doing it when there is no purpose to it at all, is being without downfall; doing it while there is no purpose is the downfall itself.

"The following should be understood likewise of the seven of body and speech. Accordingly.... [There follows the other exs. as in Śānta.]

"There is no occasion on which the three of mind [covetousnes, ill will and wrong view] are virtuous, so they are not permitted.

"There is therefore a necessity to both be without downfall and [to have] the appearance of downfall, as well as a necessity to avoid both downfall and the appearance of being without downfall. And so these are permitted the compassionate one for the sake of others. With this we also know that they are [done] for his own sake as well, for the practices of the bs. are all [done] for the sake of others only. This may be amplified."

Bodhi: "If the great bodhisattvas endowed with great wonder-working power (*mahābodhisattva-maharddhika) will resort to the dharma of copulation in order to guard the thought of the foolish, what need to mention the others--take them as you will. The foolish, however, who doubtless have failed to eliminate the latent tendencies and are endowed with permanently unskilful

attention [to objects], take whatever object they desire, settling down in the abysmal."

* * *

MS (6.52, Tib p. 69; tr. pp. 215-17), in a corresponding passage on "profound morality" (gambhīra-śīla), notes that these seven acts of body and speech (that break the corresponding lay precepts) are an exercise of the sovereignty of the bs.--with various sorts of injury (tshe-ba; var. brtse-ba, "mercy") he places them under the discipline of the Dharma. This is a fictional (nirmāṇa) act--as, for example, in the jātaka tale king Viśvāntara gives away wife and children, appearing to harm one set of persons for the benefit of another, but all is put right in the end.

In the religious tradition that developed in Tibet from the teachings of Śānta, the doctrine that natural morality may be broken for a greater aim found an early expression in action. In the year 842 the king Glang-dar-ma, notorious as a persecutor of the Dharma, was assassinated with bow and arrow by the monk Dpal-gyi rdo-rje of Lha-lung. This monk is said to have acted out of a "special compassion" (snying-rje khyad-par-can; Deb-dmar 32a.1; cf. tr. p. 161; Bu-ston ed. 893.1, tr. 2.198), and this is judged the deed of a bodhisattva (Deb-dmar 32a.4)--in some traditions, of an emanation of the bodhisattva Vajrapāṇi (ibid. 33a.4-5). Dpal-gyi rdo-rje is considered to have been defeated in his monastic vow, for he could not subsequently participate in an ordination (Bu-ston, tr. 2.202; on vinaya disqualification see Banerjee, op. cit., p. 151, no. I.i; Deb-dmar does not mention this of him). He is compared with the bodhi-

sattva ship's captain of the Upāya-kauśalya sūtra (Zhi 319b.2-320b.1). In this jātaka, the bs. as ship's captain (sarvārtha-vāha) named Great Compassionate One (mahākāruṇika) slays one man who plans to murder five hundred merchants who are his passengers. The justification made by the captain is close to that of the bs. in the Bbh; the consequence is that he remains in saṁsāra for eight thousand additional ages, while the would-be murderer goes to heaven. Again, the important point is the virtuous or indeterminate thought of the murderer: the merchants, he reasons, would, if warned, commit the act with unwholesome attitude.

Among the four Chinese versions of this Bbh chapter, only that of Hsüan Tsang includes this passage, presenting it as a misdeed (Lung-lien, EB, op. cit. 3.242b), and even so, K'uei Chi states that improbity by nature is not permitted the bs.(Siddhi 631n.).

69. Skt 114.3-6; W 166.14-18; Tib 100b.4-5. See Jina 267b.3-5 (=Samudra 209b.3-4); Bodhi (following next sect.) 240a.1-2; Grags-pa ibid.; Tsong 71a.4-5.

Jina: He steals the dominion with the aim of giving much wealth to many sentient beings. Tsong shows the interpretation "mercy or...benefit."

70. Skt 114.7-10; W 166.19-24; Tib 100b.5-7. See Jina 263b.5-6 (=Samudra 209b.4-5); Bodhi 239b.6-240a.1; Grags-pa ibid.; Tsong 71a.5-7.

For "harm" (gnod-pa), Skt has "fruitless" (don ma-yin-pa, anartha); so also Bodhi, who adds "unhappiness" (bde-ba ma-yin-pa, *asukha).

71. Skt 114.11-15; W 166.24-167.5; Tib 100b.7-101a.1. See Bodhi, ibid. n. 69; Grags-pa ibid.; Tsong 71a.7-b.1.

On these classes of monastic worker see Prebish, op. cit.,

nihsargika no. 10, in which they act as agents for the monk in receiving robes.

72. Skt 114.16-22; W 167.6-15; Tib 101a.1-5. See Jina 267b.6-8 (=Samudra 209b.5-7); Bodhi 240b.2-241a.4; Grags-pa ibid., Tsong 71b.1-72a.1.

"Breaking the training": Bbh has "breaking the doctrine." "Virtually [no fault]" (lta-bu) is not found in Bbh, but Bodhi has it. Bodhi notes: "There is not the least bit [of fault] for the bs. who kills and so forth with the [right] conception. There may be, in the case of sexual intercourse, because, having conceived it rightly, it is still possible to see it in proximity to other conditions." (This detail is good indication that Bodhi knew the comm. of Śanta.)

According to Jina and Bodhi, the woman must be willing to die if not satisfied (Tsong: She has "a spiteful attitude."), and this would constitute the "unwholesome root" to be abandoned by the satisfaction of her. In this the comms. would seem to follow the story of Jyotis in the Upāya-kauśalya sūtra. The wholesome root, Bodhi appears to interpret as the desire itself--for, as noted s.v. 20cd below, desire is never a cause for bs. fault. "Whatever is desired" (ci dga'-dgu, yathāpsita) Bodhi takes in two senses (see also Tsong): as his desire, and as hers. The woman says to him, "Do with me as [you] desire, and I will be under your influence. But if not, I will certainly abandon my life." And he thinks... "For attaining [her] desire, she will come under my influence--just as [I] desire, there will come proper application to the wholesome, and abandonment of the unwholesome." The interpretation of Bodhi is perhaps too radical. The

reason stated by the Bbh--that refusal will breed enmity towards the bs.--is sufficient justification for his acquiescence. Furthermore, acting upon the desire must be taken to be inherently a misdeed, for it is improbity by nature. In any case, the argument of Bodhi is as follows:

"Considering just this sort of thing, the Lord has declared, in many ways, that the bs. should avoid downfalls motivated by aversion, but that such is not the case for those motivated by attachment [see sūtra cited s.v. 20cd below].... Here, 'attachment' has the sense of love (byams-pa). And that love, because it is undertaken solely for the benefit of whoever [is it object], should be pursued. No one who has this [love], conjoined with sympathy (brtse-ba, dayā), can be hateful. As it has been declared [cf. Akṣayamati sūtra, cited ŚS ed. 151.28-29; Tib 184a.5-7; tr. p. 262]:

The bodhisattva treats sentient beings
As he would an only child;
Loving greatly from the marrow of his bones,
He desires always to benefit them.

Attachment created to benefit
Sentient beings is no mistake;
It counteracts aversion in all modes
For all sentient beings.

Just as the dove loves its own child best,
And will keep hugging that child,
So, while counteracting resentment,
He pities [all] embodied beings as he would his child.

The other misdeeds [should likewise be understood to be without

fault if done] from compassion."

Both Bbh comms. from the Skt, as in the story of Jyotis, make the reservation that the woman be without a husband (Bbh: "not taken by another"), so as to avoid the transgression of sexual misconduct. But, as Tsong points out, this situation is presented as an occasion in which sexual misconduct is permitted. He adds: "For the ŚS declares that there is no transgression of sexual misconduct whether or not she has a husband. 'There is no sexual misconduct if it is done covertly, with one husbandless or not, or guarded by family, religion or flag.' (ed. 93.9; Tib 109b.1; cf. tr. p. 163) On this occasion the ŚS also declares, 'As for those who are proper celibates, worship them from afar, as though they were your mother or your sister, for they are already pursuing the goal.' Because [the ŚS] declares that monks are for the most part dissimilar to those who dwell with the basis of a householder, and that the training should be put aside if one sees a higher goal, its meaning is like that of the Bbh."

73. Skt 114.23-115.5; W 167.16-26; Tib 101a.5-8. See Jina 267b.8-268a.1 (=Samudra 209b.7-8); Bodhi 240a.2-4; Grags-pa ibid.; Tsong 72a.1-4.

Grags-pa adds: "To spread faith in the Greater Vehicle...it is conceivable that he be permitted [false] claim to superhuman dharmas [i.e., the fourth defeat of the bhikṣu]."

74. Skt 115.6-10; W 167.27-168.7; Tib 101a.8-b.2. See Jina 268a.1-2 (=Samudra 209b.8-210a.1); Bodhi 240a.4-6; Grags-pa ibid.; Tsong 72a.5-6.

Jina: "Divides them...by slander." The terms "division", and "fond of..." are used to refer to the fault of causing schism in the Community (E s.v. vyagra, PTSD s.v. vagga 2).

75. Skt 115.11-14; W 168.8-12; Tib 101b.2-4. See Jina 268a.2-3 (=Samudra 210a.1-2); Bodhi 240a.6-8; Grags-pa ibid.; Tsong 72a.6-b.1.

"Wrong," i.e., "unlawful" (mi-rigs-pa, anyāya) is taken by E as "unknowing" (aññaya=ajñaya). Tsong: "Samudra [uniden. comm.] would explain 'taking the wrong path' as knowing the path of the Greater Vehicle, but proceeding on the limited vehicle, and as taking a heterodox path while knowing the lesser vehicle; and 'doing wrong' as knowing what is right, but being irreverent and passive toward the lessons."

76. Skt 115.15-21; W 168.13-20; Tib 101b.4-7. See Jina 268a.3-4 (=Samudra 210a.2); Bodhi 240a.8-b.2; Grags-pa ibid.; Tsong 72b.1-3.

"Street scenes" (vīthī) may also refer to a genre of one-act play (A.K. Warder, Indian Kāvya Literature, vol. 1 [Delhi: Motilal, 1972], par. 322). LVP makes the comment (as superfluous as the repetition here) that he does not believe the sin of idle chatter has frightened monks even of the lesser vehicle ("Vinaya", op. cit., p. 213).

77. Skt 115.21-25; W 168.21-169.2; Tib 101b.7-102a.1. See Jina 268a.4-5 (=Samudra 210a.2-3); Bodhi 241a.4-b.1; Grags-pa 20b.4-21a.1; Tsong 72b.8-73a.5.

This set involving wrong livelihood is common to all schools as avoidances for the monk. VM defines them 1.60-82; Tsong cites the definition of Nāgārjuna in the Ratnāvalī (tr. Jeffrey Hopkins, et al, The Precious Garland [New York: Harper & Row, 1975], vv. 413a-415b, p. 80). See also refs. E s.v. kuhanā; MHV nos. 2491-97.

Jina makes a distinction: "The auditors become possessed of

transgression by the application of wrong livelihood, whereas it is taught that the bodhisattvas are faulted if they fail to recognize it as a transgression as soon as they have generated the thought of wrong livelihood."

Grags-pa gives these examples for each: (1) fabricating [the appearance of] discipline where none exists, (2) deceiving with sweet words [i.e., flattery and other means of persuasion], (3) without explicitly begging the thing, saying that one needs it, (4) saying "So-and-so has given me such-and-such, and I returned the favor"[but other sources regard this as part of the fifth, and give as examples of the fourth, insulting and browbeating], and (5) seeking to obtain great wealth by giving a little. The example given by the VM of hypocrisy (tr. "scheming") has been described in n. 67 above. On profiting ("pursuing gain with gain"), it says: "The story of the bhikkhu who went round giving away the alms he had got at first to children of families here and there and in the end got milk and gruel should be told here" (tr. 1.82). Bodhi: These are "deeds of body and speech developed from attachment.... They fail in pure livelihood as part of morality of the vow." He adds the lay vices of selling alcohol, weapons, poison and so forth, and food adulteration.

78. Skt 115.26-116.8; W 169.3-16; Tib 102a.1-5. See Jina 268a.5-7 (=Samudra 210a.4-5); Bodhi 241b.1-6; Grags-pa 21a.1-4; Tsong 73a.5-b.1.

Jina: "Caught up in excitement": the implication is, 'combined with restlessness born from desire-attachment;' hence he says, 'restless.' A 'horse-laugh' is a very noisy laugh. 'Sporting' is applied to body; 'clamoring' to body and speech.

'Cheerful countenance': because it demonstrates that someone has a pure intention.

Tsong: To attract and establish in virtue those who enjoy it, or to keep those who have already become his followers.

Bodhi: This fails in non-excitedness as part of morality of the vow.

79. Skt 116.9-19; W 169.17-170.4; Tib 102a.5-b.3. Chinese indicates <u>asaṁkleśena cittena samanvāgata</u> in the last sentence; Skt lacks <u>cittena</u>. See Jina 268a.7-b.3 (=Samudra 210a.5-b.1); Bodhi 241b.6-242a.6; Grags-pa 21a.4-b.1; Tsong 73b.1-74a.7.

Jina, Samudra: "'I have discovered the sense of what has been declared by the Lord: He says in the sūtras that the bs. is one who remains in saṁsāra.' Bodhisattvas who delight in saṁsāra in this way are taught to be transgressing. The auditors, although their wisdom is dull, recognize that defilement constitutes the disadvantage of saṁsāra; they must look forward to nirvāṇa and be alarmed at saṁsāra. The teaching is: How much more must the bodhisattva! The bs. is distinguished from them because he is possessed of no defilement, and because he is possessed of great gnosis and great might. This is not so of the bhikṣu arhat."

Bodhi: "To delight in saṁsāra is to set oneself apart from the morality of the vow." He cites MSA 4.28 (see Tsong below).

Grags-pa: "He teaches, and himself practices [in accord with this view]."

Tsong: "Many sūtras declare that, 'The bs. should not anticipate nirvāṇa as he does saṁsāra.' To mistake this, and to hold and espouse the view that [etc., as in Śānta]...is a defiled fault. Why.... For, without having been released himself from the defilements, he cannot release others from them. As is said

in the Sūtrālaṁkāra [MSA 4.28]:

Having taken the great burden upon his head,
A fine creature does not shine at a leisurely pace;
Bound all the more by the harness of self and others,
He should be making efforts by the hundred.

"The bs. is like that. He is no arhat, but he is distinguished from them...he is skilled in means. Samudra [as above] would explain it thus: 'The auditors, although their faculties are dull, are aware of the unsatisfactoriness of saṁsāra--how much more the bs., with keen faculties and intellect immeasureable! According to this, the declaration of the sūtras that he should not anticipate nirvāṇa and that he should enjoy saṁsāra, would (1) deny the anticipation of nirvāṇa, inasmuch as it constitutes an aversion from the basis for taking rebirth in [the saṁsāric state of] existence, and (2) acclaim saṁsāra as being existence unsoiled by the bonds of karma and defilement. However, not being alarmed at saṁsāra because of its karma-defilement, and being glad of nirvāṇa that is the interruption [of this process], are not mutually exclusive."

80. Skt 116.20-25; W 170.5-12; Tib 102b.3-6. See Jina 268b.3-6 (= Samudra 210b.1-3); Bodhi 242a.6-b.2; Grags-pa 21b.1-6; Tsong 74a.7-b.4.

Jina: "'Not a matter of fact'--the implication is that he has not done it. Tīrthikas are 'adherents' because they can have no appreciation [of Buddhist doctrine]. If he cannot avoid [disrepute] because of a notion, not constituting a stench, that the foolish establish in terms of something that is not an improbity

[on his part], there is no fault."

Bodhi: "To fail to avoid [disrepute], to allow it, is to fail to course in mindfulness and awareness as part of the morality of collecting virtuous dharmas, and to fail in one's own [ability] to recognize, discern and then avoid error."

Grags-pa: "The bs. must avoid contradicting the minds of others. The bs. in a normal state of mind who is not constrained by the insults and bad reports that others have of him, is faulted. If he has adhered to physical and mental conduct that is wicked and violent, and the reports arouse no feeling of constraint and no embarassment, there is fault that is defiled. If there is a low report while he is without fault, but he has not made the world--those reporting the insults--believe so by saying, 'I am without fault.' and if there is no other means to dispel it, there is fault that is not defiled." To the list of extenuating circumstances, Grags-pa adds: Where no one believes his words, and when he is following the instructions of a lama.

Tsong: "The triad 'stench' and so forth are the greater, middling and lesser degrees of fault-finding, according to the declaration of Gra-lung-pa [the Bka'-gdams author of the Bstan-rim, according to Roerich a forerunner of the Lam-rim of Tsong-kha-pa (BA 314, 9310]. 'Not guard against' is not stopping it from occurring, whereas 'fail to dispel' is the failure to stop its continuation.... The phrase of Bodhi, 'other tīrthika adherents,' making both into one, viz., tīrthikas, is not in accord with the text."

81. Skt 116.26-117.2; W 170.13-18; Tib 102b.6-8. See Jina 268b.6-7 (= Samudra 210b.3-5); Bodhi 242b.2-7; Grags-pa 21b.6-

22a.2; Tsong 74b.4-75a.2.

Bbh (Skt & Tib) labels the fault undefiled. Jina does not touch upon this point. Bodhi calls it defiled: "If the bs. fails to teach with means both mild and severe, because [he wishes to] keep others from unhappiness--i.e., if he disdains them--it is defiled fault." Grags-pa and Tsong label it defiled, and consider the motive to be the potential unhappiness of others. Jina, however, glosses "in order to guard against unhappiness" as "avoiding suffering in his own mind," which would make the motive less defiled. He continues, "There is no fault if it will result in little benefit for the others and much trouble for himself."

Bodhi: "'With affliction' indicates severity of means. The sense of the term is, 'only with that--with a means that is not mild'". According to Bodhi, this misdeed fails to make sentient beings mindful by humiliating them, as part of working their welfare (rephrased after Tsong).

82. Skt 117.3-5; W 170.19-21; Tib 102b.8-103a.1. See Jina 268b.7-269a.1 (=Samudra 210b.5-6); Bodhi 242b.7-243a.2; Grags-pa 22a.2-4; Tsong 75a.2-4.

Tsong: "'Abuse' is angry scolding. Included in the 'and so forth' are angry responses to anger.... 'Returning blow for blow': striking with the intention of creating suffering. 'Cavil for cavil': mutual fault-finding." On these four "dharmas of the śramaṇa" see refs. n. 16 above.

Bodhi: "Those who respond with anger and so forth fail in eagerness to benefit others by means of the morality of the vow and the morality of collecting virtuous dharmas."

Only Grags-pa records extenuating circumstances: "If he has done it in a joking and lighthearted manner, there is fault without defilement. If [he has done it] without defilement, and it results in the welfare of sentient beings, there is no fault."

As to the difference of this misdeed from the third defeat (7b), Tsong says (42a.6-7) that no "return" is envisaged in the case of the defeat.

83. Skt 117.6-16; W 170.22-171.8; Tib 103a.1-6. See Jina 269a.1-6; (=Samudra 210b.6-211a.3); Bodhi 243a.2-8; Grags-pa 22a.4-b.1; Tsong 75a.5-b.2.

Grags-pa reverses this subtitle with the following.

Jina, Tsong: The motivation is enmity that is predominantly envy, or pride that is shame at becoming inferior. 'Making no apology' refers to a transgression committed, 'disdaining' to another's suspicion of one. The final extenuating circumstances are divided by Grags-pa and Tsong into two: (1) the other is patient and cares not for the apology, and (2) he wishes no apology and would be embarassed by it (Jina: he will get the wrong idea).

Bodhi: This is immoral in terms of the morality of collecting virtuous dharmas.

The Sung translation combines this with the next item (Lung-lien, EB, op. cit.). Tsong notes that they appear to be one in the text, but that the comms. make them two.

84. The comms. (Bodhi, Grags-pa, Tsong) refer to this case as undefiled.

85. Skt 117.17-22; W 171.10-18; Tib 103a.6-b.1. See Jina 269a.6-7 (=Samudra 211a.3-4); Bodhi 243a.8-b.4; Grags-pa 22b.1-3; Tsong 75b.2-6.

Jina: "'Will not heed': because he is unhappy or has an impatient disposition. 'Not in the right way': improperly." Tsong: "'Not in the right way' means 'improperly,' and 'incompatibly' [Bbh has mthun-pa ma-yin-pa, asama] means it is done only verbally. Both the new and the old comms. have 'not at the right time,' which is taken to mean failing to apologize immediately after. The new comm. would explain cases involving tīrthikas and contentious persons to be without fault."

The difference of this misdeed from the corresponding defeat (7a) is that here there is an element of vengefulness (Tsong 44a.7).

86. Skt 117.23-25; W 171.19-22; Tib 103b.1-2. See Jina 269a.7-8 (=Samudra 211a.4-5); Bodhi 243b.4-6; Grags-pa 22b.3-5; Tsong 75b.6-76a.2.

Bodhi: "'Following thoughts of anger': If he harbors it, as soon as it is past, it constitutes a dharma that is a virtual site of misdeed." Tsong: "To develop it at first, [and then] to harbor it by not relinquishing it--by not seeing it as a fault, and failing to resort to the antidote [i.e., to patience] is a ready acceptance of its occurrence."

87. Skt 118.1-3; W 171.23-26; Tib 103b.2-4. See Jina 269a.8-b.1 (=Samudra 211a.5-6); Bodhi 243b.6-8; Grags-pa 22b.5-23a.1; Tsong 76a.2-4.

On the subtitle, Grags-pa says: "This is a matter of the body because honor and so forth are accepted physically."

Tsong: "Yearning for 'service', such as being bathed, and for 'honor' such as a [higher] seat and not being assigned to work. 'Things of the flesh' such as offerings of material objects."

Bodhi: "The desire to collect a crowd [for honor] fails in the duty to draw a crowd in accord with Dharma as part of the morality of working the welfare of sentient beings."

88. Skt 118.4-7; W 172.1-6; Tib 103b.4-6. Jina, Samudra have no comment. See Bodhi 243b.8-244a.4; Grags-pa 23a.1-3; Tsong 76a.4-7.

Grags-pa: "'Laziness' means passivity towards virtue." Bodhi: "Mental and physical weariness." Not to dispel this, he says, fails in the perfection of vigor as part of the morality of collecting virtuous dharmas.

89. Skt 118.8-12; W 172.7-13; Tib 103b.6-8. See Jina 269b.1-4; (=Samudra 211a.6-8); Bodhi 244a.4-7; Grags-pa 23a.4-6; Tsong 76a.7-b.4.

Skt implies: "when his mindfulness is well established."

Jina: "His mind 'enamored of social intercourse' ('du-dzi'i gtam la chags-pa): participating in demeaning conversation as of kings and robbers [Tsong adds: "women and love"] included in gossip (bre-mo'i gtam). "Absentmindedly' means his mind is wandering. ... This [social intercourse] is also a situation of fault in the case of trying to study, and of the [other faults] that will appear below."

According to Grags-pa, "passes the time" refers to a sixth part of the day. Tsong attributes to Samudra (uniden. comm.) this explication: "the lapse from morning to afternoon, to evening and so forth."

Bodhi: This misdeed fails in morality of the vow.

90. Skt 118.13-17; W 172.14-21; Tib 103b.8-104a.2. See Jina 269b.4-5 (=Samudra 211a.8-b.1); Bodhi 244a.7-b.3; Grags-pa 23a.6-b.2; Tsong 76b.4-7.

Grags-pa makes the last set of extenuations three. Bodhi: This fails in the effort the accomplish concentration (samādhi) as part of morality of the vow. The syntax, "instruction beginning with mental stability" follows Tsong. On the term see Ch. 3, n. 72 above.

91. Skt 118.18-21; W 172.22-173.1; Tib 104a.2-4. See Jina, Samudra ibid.; Bodhi 244b.3-6; Grags-pa 23b.2-4; Tsong 76b.7-78a.3.

"Submits to" (nyams-su myong-bar-byed, *svīkaroti)--a variant for "readily accept" (dang-du len, adhivāsayati). On the five hindrances to meditation see Lamotte, Traité de la Grande Vertu de Sagesse, vol. 2 (Louvain: Institut Orientaliste, 1949), pp. 1013-22; Ny. s.v. nīvaraṇa; AK 5.99-101. Jina: "They develop etc. in respect of the accomplishment of diligence in meditation." Bodhi: "This fails in dispelling sordid discursive thought (vitarka) as part of morality of the vow, and in not readily accepting defilements of samāpatti as part of morality of collecting virtuous dharmas.

Tsong has this to say on the hindrances (77a.1ff): "As has been declared in the Suhṛllekha [v. 44; tr. L. Kawamura, Golden Zephyr (Emeryville Cal.: Dharma Publishing, 1975), p. 40, Stephan Beyer, in The Buddhist Experience (Encino Cal.: Dickenson Publishing, 1974), p. 14]:

> Excitedness, regret, ill will and langour,
> Drowsiness, sense-desire and doubt--
> Know well these five hindrances to be thieves
> Who will steal the wealth of your virtue.

According to this, excitedness-regret are a single hindrance, and

drowsiness-langour a single hindrance.

"Two parts to [the discussion] of them: (1) identification of the hindrances to be purged and the dharmas that induce them, and (2) how to deal with them. (1) Sense-desire: With craving and desire for the five sense-objects--form, sound and so forth--mind follows after the five objects. The inducement is unskilful attention that imputes pleasing and agreeable characteristics to the object. Ill will: the intention of doing harm and injuring another. Its inducement is the imputation of unpleasant and disagreeable characteristics as cause for annoyance. Langour: a part of bewilderment representing mind stunned and unfit for action. Drowsiness: a part of bewilderment that abstracts mind from its object. The inducement of these last two is turbidity on account of attention to the darker characteristics of mind. Excitedness: the 'restless' aspect of attachment. Regret: nostalgia. The inducements of these last two are, [respectively], thoughts of neighborhood, province, country and deceased, and memories of former activities of laughter, affection, joy and satisfaction. Doubt: [doubt] as to whether or not something exists in the past, present or future. 'Profound doubt'[has as its object] the Precious [Three], activity-result and the four truths. Its inducements are [the appropriate] dharmas of the past etc. and unskilful attention in visualizing them.

"(2.1) How to purge [the hindrances] and with what attitude [Tsong 77b], and (2.2) with what sort of deportment to purge them. Three parts to 2.1.

"(2.11) How to purge them in terms of the Dharma. As antidote to sense-desire, there is meditative cultivation of the repulsive--a discolored corpse, a worm-eaten corpse and so forth. The anti-

dote to ill will is meditative cultivation of love. Antidotes to langour are forming the clear aspect of mind after perceiving the characteristic of light in the sun, moon and so forth; and recollections of Buddha, Dharma, Community, the qualities of morality and renunciation, and the deities. In addition, there are focusing upon an image that occurs clearly and then glorifying the mind; gazing at the directions, the moon and the stars; and bathing with water to get rid of it. The antidote to excitement-regret is introversion and doing 'unification' concentration [MHV nos. 1488, 1479]. As antidote to doubt, there is seeing that the 'self' of the past, the future and so forth is a matter of cause and effect of nothing more than nonexistent dharmas, and subsequent skilful attention free from imputation and negation of existence qua existence and nonexistence qua nonexistence. In addition, the scriptures intone, in regard to all of them, censure of the hindrance and its inducement--in terms of the disadvantages--and praise of being free from it--in terms of the advantages--[as antidotes]. Furthermore, if you consider their meanings and so forth, those not yet created will not be created, and those created will be stopped. [On several of these meditations see Edward Conze, Buddhist Meditation (London: Allen & Unwin, 1956).]

"(2.12) Purging them in regard to yourself. As soon as a hindrance has been created, that hindrance defiles your mind, lessens your wisdom and harms your virtue; so, having understood that it is incompatible with your method [of practicing Dharma], be ashamed and dispel your willingness to accept it.

"(2.13) Purging them in regard to the world. When a hindrance

[or hindrances] has been created or the time of its creation is at hand, think, 'If I let these be created, then my teachers, the deities that I know in meditation and learned friends will censure me.' Then do not create those not yet created, and eliminate the created.

"(2.2) With what deportment to purge them. Standing, in the case of drowsiness-langour, purge this one by walking to and fro. For the other four, purge them directing your attention to repair of the sitting position.

"Not only when doing meditative concentration is it allowable to cease to submit to [a hindrance] and to dispel it--it is to be done at all times."

92. Skt 118.22-24; W 173.2-4; Tib 104a.4-6. See Jina, Samudra bid.; Bodhi 244b.6-245a.1; Grags-pa 23b.4-6; Tsong 78a.3-7.

Bodhi: The situation without fault is the same as in the previous case. Grags-pa: "This fault does not pertain to those who have not attained the stage of the [four stages of] trance, for they have not the enjoyment of dhyāna." (Prīti comes with attainment of the first trance.) Jina: "Even if concentration has been attained, there is there is the fault of taking satisfaction in mere meditation." Tsong: "The two [Bbh] comms. would explain it as the fault of being content with concentration. This does not seem right. Concentration, when generated, has four possible faults that interrupt its continuity and distinctiveness: having a taste [for it], too much pride, too much ignorance and too many views."

Bodhi: "This fails in not having a ready acceptance of the taste of samāpatti, as part of the morality of collecting virtuous

dharmas."

93. Skt 119.1-6; W 173.5-13; Tib 104a.6-8. See Jina 269b.5-8 (=Samudra 211b.1-4); Bodhi 245a.1-5; Grags-pa 23b.6-24a.2; Tsong 78a.7-b.5.

In place of, "He need not train himself in it," Skt has, "Why need he train himself in it?" Jina: "'Do not train yourself in it'--by implication, 'Do not practice it with assiduity' (nan-tan du bsgrub-par mi-bya)." Tsong: "As to this [defiled fault]: To think and to maintain that to listen to and [to practice] the vehicle of the auditors is a necessity for the lesser vehicle [personage], but not necessary for the bodhisattva, does not constitute an absolute rejection of the auditors' vehicle, but it looms especially large as the root downfall of causing someone to give up his prātimokṣa [vow]." (See for ex. root downfall nos. 3 & 4 of the Ākāśagarbha sūtra, cited ŚS tr. pp. 63-64.) And further, "This prescription, that those of little familiarity with Dharma do not need to train in what is prescribed by the pm. of the Greater Vehicle and so forth, is the best course--it blocks the great abyss of karmic obscurations and so forth that result in a paucity of Dharma."

Bodhi: "This fails to eliminate wrong view by means of purified morality, which is part of the morality of collecting virtuous dharmas."

94. Skt 119.7-9; W 173.14-17; Tib 104a.8-b.2. See Jina 269b.8-270a.1 (=Samudra 211b.4-5); Bodhi 245a.5-8; Grags-pa 24a.2-3; Tsong 78b.5-7.

As subtitle, Grags-pa gives, "Adhering to texts [of the lesser vehicle]."

Jina: "The bodhisattva collection shows the path of abundant (phal-po-che) merit and gnosis; therefore he must train himself particularly in it." Tsong: "Therefore, he need train himself in the collection of the lesser vehicle while not relinquishing diligence in the Greater Vehicle."

Grags-pa and Bodhi supply extenuating circumstances. Grags-pa: "It is thought that if he does so in order to lead the auditors, there is no fault." Bodhi: "For one who has not the bs.-piṭaka, for one who has already performed the cultivation of it, and for one who has permanently learned the bs.-piṭaka, there is no fault."

Bodhi: "This fails in the practice of hearing and contemplation as part of the morality of collecting virtuous dharmas."

95. Skt 119.9-14; W 173.17-24; Tib 104b.2-4. See Jina 270a.1-4 (=Samudra 211b.5-7); Bodhi 245a.8-b.5; Grags-pa 24a.3-6; Tsong 78b.7-79a.5.

As subtitle, Grags-pa gives, "Adhering to heterodox texts."

Bbh supplies heterodox/outside treatises" as qualification of "treatises of the tīrthikas." These are identified by Grags-pa as vedic (rig-byed); Tsong mentions the gloss of Samudra (uniden. comm.): "heterodox treatises of logic and grammar." He notes, "As basis of application to the former, the bs.-piṭaka is a necessity; in this case the Word of the Buddha is sufficient."

The extenuating circumstances, summarized by "judicious", are glossed thus by Jina and Tsong: "If he is capable of remembering even over the short term and able to consider and to discover the meaning because his mind is sharp and his understanding clear [Tsong: "Able to consider the meaning--his intellect is

sharp, and to discover it--his understanding is clear"], and able to make trial [rtogs-pa, upaparīkṣā; Bodhi has nye-bar rtog-pa] of the Buddhist scripture by means of co-emergent wisdom (sahaja-prajñā), and if he has given it a good deal of thought (rtog-pa'i shas che-ba la ni), there is no fault. 'Twice that': If he enters the stream [i.e., converts to tīrthika treatises] at the same time, and applies himself, cultivating them, with reverence, then even if he has already applied himself to his own texts, there is fault." Grags-pa: He may look at heterodox treatises for one-third of each day.

Bodhi: This fails for the same reasons as does the previous misdeed.

On the difference between this misdeed and the defeat of rejecting the Greater Vehicle, see note 98 below.

96. Skt 119.15-17; W 173.25-174.3; Tib 104b.4-6. See Jina 270a.4-5 (=Samudra 211b.7-8); Bodhi 245b.5-6; Grags-pa 24a.6-b.2; Tsong 79a.5-b.1.

As subtitle, Grags-pa gives, "Adhering to [tīrthika] goals."

Jina: "That he has already applied himself to Buddhist scriptures, does not mean that he is permitted to apply himself to tīrthika scriptures that hold the view that one should continue in them. Tīrthika treatises are like strong medicine that one resorts to as a necessity." Grags-pa: "The bs., in normal circumstance, may be learned in tīrthika sciences (gtsug-lag), yet he has no faith in them. Contemptuous of them, he does not consider that they are a path [to salvation], [merely] because he studies them for the benefit of others. For example, one may resort to hot medicine to benefit a patient, yet does not grow attached to its taste. To accept it [the study of non-Buddhist treatises] cheer-

fully, evidently delighted with it, is a defiled fault. To practice it for the sake of another is no fault, as before."

Tsong: The three terms for enjoyment refer to the beginning, middle and end of the action. Bodhi makes no mention of the reason why this misdeed fails in bs. morality; presumably, it is the same as for the previous two misdeeds. On this difference of this misdeed from the defeat of rejecting the Greater Vehicle, see note 98 below.

97. Skt refs. below. Bodhi, Grags-pa: He denigrates (i.e., rejects) it himself, or denigrates it in the presence of another (causing another to reject the Greater Vehicle). Jina: "'The greatest profundities': beyond the intellects of those such as the auditors." Tsong: "True principles refers to the profound [i.e., the Mādhyamika], "might" ("vast astonishing might of the Buddhas and bodhisattvas") to the vast (i.e., the Yogācāra)...." (1) Belittling them as speech, viz., these are not a source of gnosis, hence they are meaningless, or (2) belittling them as activity, viz., these are not a source of merit, hence they are not Dharma; hence (3) these are not the declaration of the Tathāgata [Jina has for this item, "'Neither the sense nor the letter of these are good'"]; therefore (4) they result in no benefit or pleasure for sentient beings."

98. Skt 119.18-120.2; Tib 104b.6-105a.3. See Jina 270a.5-b.5 (=Samudra 211b.8-212a.7); Bodhi 245b.7-246a.4; Grags-pa 24b.2-5; Tsong 79b.1-80a.5.

Skt: He is "visible in those Buddha-dharmas."

Jina: "'I am blind: for I have not the eye [Tsong: "of wisdom"] without outflows. 'In accordance with the eye of the Tathāgata': by the standard (tshad-ma, pramāṇa) of scriptural tradition in

which I believe. 'Declared with intention': because the words are intended enigmatically (ldem-pr dgongs-pa), in another sense. (See L. Hurvitz, tr., Scripture of the Lotus Blossom of the Fine Dharma [New York: Columbia University Press, 1976], p. 350; R pp. 165-66.)

Tsong concludes his discussion by citing the MSA (1.21, tr. from the Tibetan of Tsong):

> The nature of mental fault is to be poisonous;
> Even physical impropriety is improper.
> What then must one say of Dharma that is eaten by doubt?
> Therefore evenmindedness is preferable, being without fault.

And the Ratnāvalī (cf. Hopkins, op. cit., vv. 388a-389b; Skt ed. Tucci, JRAS 1936, Ch. 4, vv. 88a-89b):

> The intentional declarations of the Tathāgata,
> Are not easy to understand;
> Therefore he declared one and three vehicles.
> Guard yourself with evenmindedness:
> No misdeed will result from evenmindedness,
> But from hatred comes sin and not virtue.

"Therefore, since it is difficult for the beginner to attain devotion (mos-pa) that is in intellectual harmony with all [Buddhist schools], if he cannot be devoted, yet there is no fault if he establishes evenmindedness." (After Bodhi)

Bodhi: "This fails as do the previous [misdeeds], and also fails in the rejection of bad views."

Grags-pa comments upon the difference between this misdeed and

the corresponding defeat (7cd): The latter involves universal rejection of the Greater Vehicle, or teaching what appears like the good Dharma, whereas the former involves rejection of a part, and no teaching of a counterfeit.

Tsong (44a.7-b.6): "The difference between the misdeeds of rejecting the Greater Vehicle (16a-c) and its declaration as a defeat (7c) appears thus in the comm. ascribed to Samudra: 'What is the distinction [of these misdeeds] from rejection of the collection given above as a defeat? Above, the entire collection of the Greater Vehicle was intended; here, casting aspersions is intended to involve only limited, more profound portions of the sūtras.' However, the text makes clear that denigration of only the profound is not required [for the misdeed to result]. In the former misdeed, relating to diligence in heterodox texts (16a), to fail to apply himself to Buddhist scriptures in which he should be diligent, when he possesses them, while applying himself to heterodox treatises, is a misdeed. In the latter (16b), for one of sharp faculties whose ideas will not change, who makes double the application to Buddhist texts, it is permissible to apply himself to _tīrthika_ texts, but not to do so when he enjoys it--if he enjoys and is gratified by it, this is declared to be a misdeed. The declaration that teaching what appears like the good Dharma is a defeat is not only a matter of his own enjoyment, but of his effect upon others as well."

99. Skt 120.3-7; W 174.20-26; Tib 105a.3-6. See Jina 270b.5-8 (=Samudra 212a.7-b.2); Bodhi 246a.4-7; Grags-pa 24b.7-25a.2; Tsong 80a.5-b.1.

Grags-pa: "What is the difference between this and the previous

defeat (6ab)? The previous was motivated by excessive attachment to respect; here the motivation is anger, or a thought for things of the flesh" (Tsong identical, 44b.6). Tsong: "'A thought for things of the flesh' refers to pride (nga-rgyal), as the new commentary and Samudra [uniden. comm.] would explain it--a thought of conceit [Bodhi], or a thought of haughtiness [Samudra?]. Jinaputra explains it as 'a thought that holds to cherishing oneself,' which has a similar sense. Hence the situation is quite different from that of the defeat."

Jina: "Because they are enemies of the doctrine, to deprecate tīrthikas is no fault. The purpose of overcoming tīrthikas is to maintain the doctrine. To praise oneself in order to generate faith in others by way of creating a fondness for oneself, is no fault."

Bodhi: "This fails in being unwilling to accept defilement and subsidiary defilement, which are causes of immorality, as part of the morality of collecting virtuous dharmas."

This misdeed is found in the wisdom section as a case of false boasting of spiritual accomplishments.

100. Skt 120.8-16; W 175.1-14; Tib 105a.6-b.2. Tib implies śrāvaṇa in the first line, for Skt śravaṇa. See Jina 270b.8-271a.2 (= Samudra 212b.2-4); Bodhi 246a.7-b.4; Grags-pa 25a.2-5; Tsong 80b.1-6.

"Guarding the mind of a Dharma preacher" is taken as avoiding offense to his own teacher. Tsong: "The triad 'erudite' and so forth refers to hearing, knowing and completing (thos-pa dang shes-pa dang rdzogs-pa); 'grasping' and so forth refers to hearing, contemplation and meditative development." (Both sets are stages of wisdom.) Bodhi: "This fails in the practice of hearing as part

of the morality of collecting virtuous dharmas."

101. Skt 120.17-19; W 175.15-18; Tib 105b.2-4. See Jina 271a.2-5 (=Samudra 212b.4-7); Bodhi 246b.4-8; Grags-pa 25a.5-b.2; Tsong 80b.6-81a.4. Verse variant, Tsong: "relying upon the unwholesome" (mi-dge brten).

"Deliberately": with the notion that the Dharma-speaker is a kalyāṇamitra. "Pay no respect" with physical actions. "Ridicule" with humiliation. "Sarcastic remarks": with harsh speech (Jina, Tsong). In short, he is disrespectful in speech (Jina). Tsong: "In short, if the words are not good but the meaning is good, he fails to rely upon it; whereas if the words are good but the meaning is not he relies (gnas-pa) upon it [the meaning]. Some would explain the deprecation as saying to the preacher that he explains only the words, and fails to explain the meaning, or that it is incomprehensible; [others] that [the preacher himself] fails to participate in the sense of the words. This should be taken as explained earlier in the Bbh, on the occasion of [discussing] the four reliances." (Passage given AK 9.246-48 n. with others refs.; cf. E s.v. pratisaraṇa.) Grags-pa has given this same account of the various interpretations, noting that, "However it may be, [the sense is that] he is disrespectful towards the Dharma."

Bodhi specifies that the preacher be speaking correctly. He says, "This fails in service to the lama as part of the morality of collecting virtuous dharmas." He concludes this section: "Indeed, he [Cg] has thus taught the bases of training with respect to the three aspects of morality. The following should be understood with respect to the morality of working the welfare of sentient beings up to its fulfillment."

102. Skt refs. below. This set of general ways in which the bs. renders assistance has been covered earlier in this chapter of the Bbh, as "the morality of working the welfare of sentient beings." See Bbh Skt 100.14-17; W 144.26-145.3; Tib 89a.8-b.2; and comms. by Guṇa 231b.2-7; Jina 249a.7-b.4 (=Samudra 192b.2-6); Bodhi 218a.5-6; Tsong 18a.4-b.3.

Tsong (18a.4ff): "In that [working of welfare] there are two [sections]: ministering to fulfill needs (bya-ba byed-pa'i grogs byed-pa), and ministering to the suffering. There are eight [aspects] to ministering to fulfill needs. (1) Considering the needs (bya-ba sems-pa, kṛtya-cintā; not listed s.v. Viṁśaka 17c, hence to be taken as part of the second aspect): considering the thick and the thin that may result from acting or not. (2) Establishing the needs: an accurate determination of need in accord with that [consideration]. These two represent considerting the system of ministration, and taking up the burden. (3) Being a travelling companion: ministering to obstructions on the road for those with neither [fellow-]traveller [Samudra: leader] nor follower. (4) Employment in work: showing means of [work] that are without improbity, such as [Guṇa: seamanship and] farming. (5) Guarding property: showing means by which established property will not be carried off by thieves and the like. (6) Reconciling differences [so s.v. 17c, but here Bbh has "reconciling the divorced", bye-ba-rnams phan-tshun bsdum-pa, vibhinna-anyonya-pratisaṁdhāna]. (7) Festivity: meritorious activity restricted to a day; and (8) Meritorious deeds: undertaking what is meritorious for an unrestricted time--rendering assistance that involves these last two. The master Guṇaprabha explains that the first two effect the obtainment of hitherto unobtained property and numbers four and five increase

and guard it; the last two surrender what has been increased to a suitable beneficiary."

Cf. the discussion of puṇya-kriyāvastu, AK 4.231ff (and MHV nos. 1699-1704): a listing of meritorious works involving giving, morality and meditative development (of love, AK).

"[Right] business" (tha-snyad, vyavahāra) is not noted in the Skt comms. Tsong (s.v. 17c) cites the explanation of Gro-lung-pa: "Instructing those who do not know the conventionalities (tha-snyad) of language in other countries." However, vyavahāra need not refer to linguistic conventionality--see MW s.v., E s.v. vyavahārika.

103. Skt 120.20-121.8; W 175.19-176.8; Tib 105b.4-8. See Jina 271a.5-b.1 (=Samudra 212b.7-213a.3); Bodhi 246b.8-247a.5; Grags-pa 25b.2-6; Tsong 81a.4-b.2.

Bodhi: This fails in ministering to others as part of working the welfare of sentient beings.

104. Skt 121.9-17; W 176.9-21; Tib 105b.8-106a.5. See Jina 271b.1-2 (=Samudra 213a.3-4); Bodhi 247a.5-8; Grags-pa 25b.6-26a.3; Tsong 81b.3-7.

Tsong: There are two parts to tending the sick: "giving medicine and nursing." (18b.4) To the objection beginning, "If his wisdom is to dull...," Bodhi adds: "nor able to settle his mind upon a visualization."

105. Skt 121.18; W 176.21-23; Tib 106a.5. See Bodhi 247a.8-b.3; Grags-pa 26a.3-5; Tsong 81b.7-8.

Grags-pa uses the Skt term in his subtitle (read spyi for bye-brag--Mkhan-po). He says, "'This does indeed lend itself to generalization. To what purpose then is the previous particular?' The patient is mentioned as chief among those who suffer."

The list of sufferings alleviated by the bs. is given earlier in the Bbh. See Skt 100.17-101.2; W 145.3-19; Tib 89b.2-7; Guṇa 231b.8-232a.2; Jina 249b.4-250a.3 (= Samudra 192b.6-193a.6); Bodhi 218a.6-b.2; Tsong 18b.4-19a.2. Bbh reads, here: "Furthermore, the bs. ministers to the suffering. [Four of body:] He nurses sentient beings stricken by illness. He guides the blind and show them the way. The deaf he causes to understand by hand language, teaching them signs as names. Those without limbs he transports on top of him or by conveyance. [Three of mind:] He removes the suffering of ensnarement in sense-desire [by giving advice--Tsong] for sentient beings who suffer ensnarement in sense-desire; he removes any ensnarement of sentient beings who suffer ensnarement in ill will, langour, drowsiness, excitedness, regret and doubt. He [by teaching Dharma as the antidote--Tsong] removes preoccupation with desire; and as with preoccupation with desire, so should be understood preoccupation with ill will, hurting, kinfolk, community and immortality, and preoccupation associated with [another's--Tsong] repudiation and with family prosperity. He removes the suffering of humiliation and defeat by others from sentient beings humiliated and defeated by others. [This next to be added to those of body--Jina, Tsong.] He removes the suffering of exhaustion from those who are road-weary, by giving them a place to stay and a seat, and by massaging their limbs."

Bodhi: This represents ministering in all modes (218b.1-2).

* * *

Bodhi: "This [misdeed] fails in removing the suffering of others. ... If the bs., upon meeting with sentient beings who are suffering, out of pride, or out of resentment or anger, does not act to remove the suffering, if he disregards--averts his face from--

them, there is defiled fault. Laziness and so forth are undefiled. [The cases] without fault are as in the preceding."

106. Skt 121.19-26; W 176.24-177.8; Tib 106a.5-b.1. See Jina 271b.2-4 (=Samudra 213a.4-6); Bodhi 247b.3-5; Grags-pa 26a.5-b.2; Tsong 81b.8-82a.4.

Tsong: "Relevance that is flawless, and skilfulness in whatever is appropriate." Jina (250b.5-6) identifies "relevance" as teaching with skill in means--for example, teaching "giving" to eliminate stinginess. Comms. do not refer here to the section of the Bbh that elaborates; see Skt 101.2-9; W 145.20-146.4; Tib 89b.7-90a.3; Guṇa 232a.2-b.7; Jina 250a.4-251a.1 (=Samudra 193a.6-194a.3); Bodhi 218b.2-6; Tsong 19a.2-b.7.

107. Skt 122.1-5; W 177.9-15; Tib 106b.1-3. See Jina 271b.4 (=Samudra 213a.6); Bodhi 247b.5-248a.3; Grags-pa 26b.2-4; Tsong 82a.5-b.1.

Tsong: "If he is ungrateful in that he desires not to do a favor in return, and has no feeling for the deed in that he does not recollect the assistance, or does not think of it, and with a thought of enmity fails to do some suitable favor in return, whether greater than that or, if he cannot, equal or even lesser, it is defiled...." (But Bbh has said earlier that "lesser" is insufficient return for gain and respect [Skt 101.12; W 146.8; Tib 90a.5].)

Bodhi: "The bs., whether or not he possesses the capacity, with a thought of enmity and a lack of 'mercy', does no return favor, and has a wild nature, and associates with a different spiritual adviser; if he sees a sentient being who has done him any favor and ungratefully, out of pride or anger, does not return the

favor with suitable assistance that is equal or greater than it, there is defiled fault."

108. Skt 122.6-9; W 177.16-21; Tib 106b.3-5. See Bodhi 248a.3-5; Grags-pa 26b.4-6; Tsong 82b.1-3. An earlier statement of the duty of giving protection from fear does not figure among these derelictions (cf. Bbh Skt 101.17-20; W 146.11-19; Tib 90a.7-b.1).

For "calamity" (vyasana), in Tib literally "suffering" (sdug-bsngal), Grags-pa substitutes "loss" (nyams-pa); Tsong says, "the sorrow of separation from...." Earlier, Bbh indicates the calamity to be death of friends, teacher, relatives, servants etc., and loss of property to government, thieves and natural disaster (Skt 101.20-102.3; W 146.19-147.7; Tib 90b.1-6).

109. Skt 122.10-16; W 177.22-178.4; Tib 106b.5-107a.1. See Jina 271b.5-6 (=Samudra 213a.6-8); Bodhi 248a.5-8; Grags-pa 26b.6-27a.2; Tsong 82b.3-6.

Bodhi: This fails in giving assistance. Grags-pa: "'Something improper', such as a monk begging alcohol; 'unsuitable' for an illness." Tsong: This differs from the similar defeat (6cd) in motivation (44a.6).

110. Skt 122.17-27; W 178.5-19; Tib 107a.1-6. See Jina 271b.6-8 (=Samudra 213a.8-b.2); Bodhi 248a.8-b.5; Grags-pa 27a.2-5; Tsong 82b.6-83a.4.

The four requisites are named (see E s.v. <u>pariṣkāra</u>); "other" is the interpretation made by Tsong of the grammar of the Tib translation. "Alms-food" should be "alms-bowl"; here again we follow Tib. For "thief" (rkur) our text has a variant reading "aspersion" (skur), which is followed by Grags-pa. (Dharma-thief: one who requests Dharma with ulterior motive.) "Great merit"--they have no need of searching.

Earlier, Bbh refers to the Bala-gotra-paṭala (Ch. 8) for the eight modes of advice and the five modes of instruction (Skt 102.14; W 147.24-25; Tib 91a.3-4; see note W ibid.).

111. Skt 123.1-7; W 178.20-179.3; Tib 107a.6-b.1. See Bodhi 248b.5-8; Grags-pa 27a.5-b.1; Tsong 83a.4-7.

"Unsuitable": It will result in harm (Bodhi, Tsong). Grags-pa adds: "If he suspects that compliance will result in non-compliance [i.e., in disharmony], there is no fault. Grags-pa subtitles this "Giving assistance with partiality."

Even the earlier Bbh passage is hedged with qualifications. (See Skt 102.15-103.27; W 147.25-150.13; Tib 91a.4-92a.5; Guṇa 233b.6-234b.1; Jina 252a.5-253a.6 (=Samudra 195a.6-196a.7); Bodhi 220b.1-221b.4; Tsong 21b.3-22b.6.) Bbh reads, here: "Furthermore, the bs., in the morality of mental compliance, complies with the thought of sentient beings, firstly knowing the disposition [bsam-pa, ?bhāva. Tsong: virtuous or not, hateful or loving, Guṇa: the conditions of their present life], the nature [rang-bzhin, prakṛti. Tsong: inclination (for "disposition"?). Guṇa: the essential nature, ngo-bo, developed from causes laid down in past lives], and the elements [khams. Tsong: latent tendencies. Skt & Bodhi have, for this set of three, only bhāva and prakṛti. Samudra gives khams as a gloss of rang-bzhin; Jina glosses khams as bag-la-nyal, and rang-bzhin as mos-pa.] of sentient beings. Knowing the disposition, nature and elements, he lives together with sentient beings however one should live with them; he acts toward sentient beings however one should act toward them.

"[As to the details:] The bs. desires to comply with the thought of sentient beings. If he sees, however, that doing something involving body and speech will result in suffering and unhappiness,

the bs. analyzes whether that suffering and unhappiness will fail to move them from their unwholesome to a wholesome situation and, [if so], rejects the action conscientiously. If, on the other hand, he sees that the suffering and unhappiness will move them from their unwholesome to a wholesome situation, in that case the bs. analyzes it holding only to mercy, and does not comply [with their inclination to be free of the suffering].

"If the bs. analyzes that by doing something involving body-speech, suffering and unhappiness will result for others, while neither they nor others will be moved from an unwholesome to a wholesome situation, he does not comply with the thought of others and rejects that act of body-speech. If, on the other hand, he sees that others, or some other persons than they, or both will be moved from an unwholesome to a wholesome situation, the bs. analyzes it, setting up only a thought of mercy, and does the action of body-speech so as not to comply with the thought of those sentient beings.

"If the bs. correctly sees that some action for himself involving body-speech will result in suffering and unhappiness for others, while the action of body-speech is not part of his bases of training, nor counted as the gathering of merit and gnosis, and that the suffering and unhappiness will not [remove] others from an unwholesome situation--and so forth, as before--the bs. rejects the action of body-speech in order to guard the thought of others. The reverse action should be understood as before.

"As with suffering and unhappiness, so with pleasure and happiness--what is relevant should be understood in detail [as before].

"The bs. who complies with the thought of others makes no

express praise of another who is ensnared by the ensnarement of anger, until the anger is gone; what then to say of dispraise, even when he does not apologize.

"Furthermore, the bs. who complies with the thought of others will accost and greet another even when not accosted; what then to say when he has been accosted and greeted. The bs. who complies with the thought of others does not cause others to be upset--rather, he desires only to humble them; he humbles them out of mercy, calming their faculties. The bs. who complies with the thought of others does not make ridicule and sarcasm of others; he does not intimidate them. He does not induce them to regret so they not remain in contact with the pleasureable. Having already punished him, he does not force someone into an impossible position. He shows not himself to be grand before the modest.

"The bs. who complies with others' thought does not fail to cultivate others, nor does he cultivate others excessively, or cultivate them unseasonably; he does not censure a friend before them, nor dispraise one who is not a friend, nor confide in one who is not an intimate; he does not beg continually, he knows the measure to take and he does not refuse an invitation to food, drink and the like, or he makes an apology in the right way."

112. Skt 123.8-17; W 179.4-17; Tib 107b.1-6. See Jina 271b.8-272a.2 (=Samudra 213b.2-3); Bodhi 248b.8-249a.5; Grags-pa 27b.1-4; Tsong 83a.7-b.4.

Grags-pa adds, to the last explanation, "the occasion has not yet arisen." The qualities to be appreciated have been given earlier by the Bbh as faith, morality, learning, renunciation and wisdom (Skt 104.1-4; W 150.13-19; Tib 92a.5-8; see also Guṇa 234b.1-2; Jina 253a.6-b.1 (=Samudra 196a.7-b.1); Bodhi 221b.4-6; Tsong

22b.6-8.

113. Skt 123.18-25; W 179.18-180.3; Tib 107b.6-108a.2. See Jina 272a.2-4 (= Samudra 213b.3-6); Bodhi 249a.5-b.2; Grags-pa 27b.4-28a.2; Tsong 83b.4-84a.1.

On "conflict" and so forth, Tsong cites the gloss of Gro-lung-pa: The first noun is general; the latter three refer to verbal abuse, physical fighting and fighting on a higher level. For "amend themselves" (pratyāpadyeran), Tib has the poor translation mthun-par-byed-pa, "comply"; the tr. of the comm. of Bodhi has phyir-'chos-pa, and according to Jina it implies a confession of fault.

As an example of banishment, AT cites the expulsion from Nālandā of Naropa, by Atīśa (!) on charges of consorting with a ḍākinī.

Bbh has earlier given more detail. See Skt 104.4-13; W 150.19-151.12; Tib 92a.8-b.5; Guṇa 234b.2-4; Jina 253b.1-3; Samudra 196b.1-3; Bodhi 221b.6-222a.2; Tsong 22b.8-23a.4. Bbh reads: "Furthermore, the bs. suppresses sentient beings in the morality of suppression. For slight fault and slight transgransgression he humiliates with slight humiliation, his attitude gentle and free of hatred. For middling fault and middling transgression he humiliates with middling humiliation. For greater fault and greater transgression he humiliates with greater humiliation.

"Punishment should be understood in the same way as humiliation.

"As to slight and middling fault, and slight and middling transgression: The bs., in order to well instruct these [offenders] as well as other [persons] will, with a thought of mercy and a thought of the benefit, banish them for a certain period of time in order to regain them. As to greater fault and greater transgression: These [offenders] he will banish, out of mercy, so as

not to regain them for as long as they live, never living or dining with them again, lest they acquire more demerit in regard to this [Buddhist] doctrine, and so that others may be benefited and well instructed."

According to Guṇa, "fault" (aparādha) is not doing what one ought, and "transgression" (vyatikrama) is doing what one ought not.

114. Skt 123.26-124.3; W 180.4-10; Tib 108a.2-5. See Jina 272a.4-6 (= Samudra 213b.6-7); Bodhi 249b.2-6; Grags-pa 28a.2-5; Tsong 84a.1-5.

"To cause rejection of gifts of faith": According to Jina, "When there is the improbity of goods given, out of faith, to those who are hostile to the doctrine"--according to Grags-pa and Tsong, the bs. will cause them not to give to anyone who upholds the doctrine but whose moral vow has failed. Bodhi omits this item.

Bodhi: "Endowed with the might (nus-mthu) of many sorts of wonder-working power."

That Śānta and Bodhi identify this misdeed as "defiled," is ascribed by Tsong to textual corruption (yi-ge ma-dag-pa). This mistake, as evidently it is, may be due also to careless copying on the part of the former, and by Bodhi (and Grags-pa) who follow him.

As to the extenuating circumstance: A tīrthika may, rather than being impressed by a demonstration of power, claim that it has been produced by a mantra, drug or hallucination, and not by ṛddhi (Jina, Grags-pa, Tsong).

See also Bbh Skt 104.13-105.2; W 151.13-152.16; Tib 92b.5-93a.6; Guṇa 234b.4; Jina 253b.3-7; Samudra 196b.3-7; Bodhi 222a.2-8; Tsong 23a.5-b.5. Bbh reads: "Furthermore, the bs. desires to frighten

sentient beings and to bend them to his will by the power of working wonders (ṛddhi-bala). He takes those sentient beings who [Bodhi: "wish to"] course in misbehavior and shows them at close range that the ripened fruits of misbehavior are the states of woe--the hells, the great hells, the cold hells and the temporary hells. 'Look you,' he says, 'upon the unbearable ripening of unpleasant results, severe in the highest degree, accumulated by misbehavior, that are being experienced by those who were once human.' And they, having seen it, will be frightened and alarmed, and they will reject their misbehavior.

"In response to some sentient beings seated in the great assembly who wish to cast ignominy upon the bs. with a humiliating question, the bs. will terrify, will frighten them by magically emanating Vajrapāṇi or some other yakṣa of high station who is great in body and power, for by this cause [the emanated form] will be made to answer proper questions, born from belief, that cherish and respect him, and most of the people will be converted by the answers to the various questions.

"These are the various sorts of wonder he may manufacture: having been one, there are many; having been many, there is one; going straight through a wall, through a rocky hill, through a rampart [cf. MHV nos. 216, 219, 220]; going with his body unobstructed and exercizing further control over his body up to the world of Brahmā [MHV no. 228]. He may show wonder-working power he shares with the auditors, displaying the combined miracle [of fire and water] and settling into the element of fire [see E s.v. yamaka, tejo-dhātu]. Thus he bends them to his will, he pleases them, he causes them to rejoice; whereupon those without faith he projects into the blessed state of faith; the immoral, the unlear-

ned, the avaricious and those of defective understanding he projects into the blessed states of morality, learnedness, renunciation and wisdom."

115. Skt 124.3-4; W 180.10-12; Tib 108a.5. See Jina 272a.6-7 (=Samudra 213b.7-8); Grags-pa 28a.5-6. Bodhi and Tsong place this sentence under 20cd below. Tsong says of this: "The declaration of the text, on this occasion, that there is no fault in cases of a distraught mind and being hardpressed by feelings, is proposed [by Bodhi] to be included in these two lines (20cd). The great master Śāntarakṣita proposes that, because [in the Bbh there is said to be] "no fault" on the occasion of the declaration, as will appear below, that attachment is a lesser fault, it is included by this text [among the situations without fault], and this is correct." Bodhi adds, to these general extenuating circumstances: having fallen asleep, being drunk, and doing it again ensnared by strong defilement.

116. Not in Bbh. Grags-pa, in an analagous concluding paragraph (28b.4-5) implies that "lesser, middling and greater" refer to the defeats. But in Bbh and Śānta this refers to a classification of misdeeds that has not been explained. Bbh (Skt 125.14-15; W 182.14-15; Tib 109a.7-8) refers to the account of the Vastu-saṃgraha (O 5540), which is given by Guṇa 237a-b, Jina 259a.2-b.8 (=Samudra 201b.4-202b.1), and Tsong 90b.3-91a.8. In this context correlation is made with the five classes of bhikṣu offense. For the bodhisattva, greater is that which is done with disrespect, most misdeeds are middling, and lesser is a matter of ignorance or carelessness. Again, there are three degrees of ensnarement (Samudra 202a.2-3; cf. EB v. 3, p. 243a-b).

117. Skt 124.10-11; W 180.20-22; Tib 108a.8-b.1. See Jina 273a.1-6 (=Samudra 214b.2-6); Bodhi 249b.6-250a.7; Grags-pa 28a.6-b.4; Tsong 84a.5-b.1, 89a.6-b.3.

"Either" (dang) is taken to indicate the other states of mind that extenuate fault--being distraught and so forth (Bodhi, Tsong).

On "wholesome thought," Bodhi has this to say: "Even in the case of the above nature [of misdeeds], there is no fault in this: in a wholesome thought--that is to say, a wholesome attitude, and a non-weakening of the attitude, and love for sentient beings that is endowed with sympathy and compassion, that does not fail in the deeds (las) that have been taught that are compatible with the single result [of <u>bodhi</u>] and that desires to benefit, to tame and to convert."

"Wholesome thought" may also be taken to represent the "three attitudes" dealt with by the Bbh in these concluding sections. "Producing reverence, the bs. has (1) a purified intention of training in those [three aspects of morality as taught in the texts]; he has (2) an attitude that desires <u>bodhi</u>; and (3) he has the intention of working the welfare of sentient beings." (Skt 124.5-9; W 180.13-20; Tib 108a.5-8; the comms. discussed by Tsong 84b.5-6)

The scriptural citation is identified by Grags-pa as the <u>Upāli-paripṛcchā</u>, for it agrees in sense with paragraphs 42 and 43 of that text (P. Python, tr.).

The point made here has been dealt with in detail in the section (s.v. 11c above) that discusses the morality of collecting virtuous dharmas. There are no details provided here as to what actions are enjoined, but the comms. make some attempt to further clarify the principle.

Jina: "Desire-attachment is here taught to constitute affection for sentient beings, and whatever the bs. may do out of such love for a sentient being is the very duty of a bodhisattva. And if it has been done with the aim of beings being included in the welfare of sentient beings, no fault will result. In what will it result? It will result precisely in what is well done. Therefore, what has developed from desire-attachment is no fault. As to hatred...."

Tsong adds some citations: "As has been declared in the Sūtra-alaṁkāra [MSA 13.21]:

> In working the welfare of sentient beings,
> No downfall is born of attachment to them;
> But his aversion is always in contradiction
> To [the benefit of] all living creatures.

And the Upāli-paripṛcchā [par. 42; cf. Śs ed. p. 92, Tib Ki 108a, tr. p. 161] has explained that, 'If the bs. rightly progressing in the Greater Vehicle has developed downfalls associated with many as the sands along the river Ganges, and a single downfall associated with aversion, then by the authority of the bs. vehicle, the downfall of aversion is [considered] much more grave. For by it he renounces sentient beings, whereas by the former he attracts them. The bs. has no constraint or fear in regard to any defilement by which he attracts sentient beings.' Therefore all downfalls associated with desire-attachment in particular, are no downfalls [for him].

"Because these citations are a major source for error, the jinaputra Śāntideva has explicated the intention. The Śikṣā-samuccaya says [ed. p. 92.9-10; Tib 108a.5]: 'What is the intention behind

this? The attraction of sentient beings has already been specified.' This means that the declaration, 'those associated with desire-attachment are not downfalls,' applies to desire-attachment that is permitted when it will result in the welfare of sentient beings--as in the case of the brahman youth Jyotis--but that it is not proper for just any desire-attachment the bs. may have. For the above sūtra has declared it specifying desire-attachment that attracts sentient beings [to the Dharma].

"Again, desire-attachment is intentionally declared upon what basis? The Śikṣā-samuccaya says [ed. 92.10-13; Tib 108a.5-8]: 'This teaching is for those of good intent and of sympathy, wherefore it is declared, immediately after [cf. Upāli, par. 43]: "In this regard, Upāli, bodhisattvas who are not skilled in means do have fear [of faults] associated with desire-attachment rather than those associated with aversion. Bodhisattvas who are skilled in means fear faults associated with aversion rather than those associated with desire-attachment." And who are those who are skilled in means?--those who turn away, out of wisdom and compassion, from renouncing sentient beings. [The skilled in means] have been declared to be those whose thought of awakening, which has its root in compassion, is stabilized, and who are endowed with an already created power of wisdom that comprehends that all dharmas lack an essential nature.

"Therefore, in regard to the distinction as to whether or not there is downfall in attachment and in aversion: In an act of love entirely unmixed with desire-attachment, the doubt as to whether or not there is fault equal to that of aversion and the two [i.e., enmity and resentment] does not arise to the sage, and

there is no need to resolve it. For there to be no fault in any attachment whatsoever on the part of the mental continuum of the bs. is quite tenable and so, as is declared in the ŚS, when it is connected with the great welfare of sentient beings [i.e., with the attainment of bodhi], attachment by way of love for them is without fault upon many occasions. 'In the case of aversion, by the same token, what harm is there in being angry in order to turn aside harm?' In this latter case the fault of failure in compassion will ensue, as the mental impressions of that [anger] come to be activated.... There is no occasion upon which it is permitted for, as has been declared, even if he has been of benefit to sentient beings [through his anger], the bs. who fails in compassion will fail to continue to the great goal of sentient beings.

"When the bs. himself constitutes an object [of attachment or of anger] it is not exactly the same. The girl who was a glorious benefactor [dpal yon-can; her name is Bsod-nams ldan-mchog, and in the Upāya-kauśalya sūtra, at Mdo Zhu 305b.5-308b.5, she falls in love with a bs. while offering him food], died and was reborn a deity by virtue of her attachment to the bodhisattva *Ratikara (Dga'-bar byed-pa). [Note: In conclusion to this tale, the sūtra states that however one approaches the bs., be it with a thought of faith, of attachment, of hatred and so on, the attitude is changed to bodhicitta, just as any object standing before the gold side of Mount Sumeru is tinged by a gold reflection.] But as to hatred for the bs., it is [elsewhere] said:

> Three incalculable ages in hell
> The sage has prophecied for a mean thought.

[Cf. the citation from the *Gaṇḍavyūha* by Ratnākaraśānti, O 5331, 292b.3-4].

"The intention of the Bbh is to be known according to our treatment of the declaration of the ŚS that attachment is not a downfall."

* * *

See LVP, "Bodhisattva," op. cit., p. 750 n.; Ratnākaraśānti, ibid., and the *Mañjuśrī-vikrīḍita* sūtra (O 764, esp. conclusion Ku 272b.3ff), in which the bs. plays a role much like that of Krishna.

Appendices

Appendix A. The Royal Resolve of Exalted Benevolent Practice (Samantabhadracaryā-praṇidhānarāja. Reference Ch. 4, n. 68)

Homage to Samantabhadra

Then the bodhisattva, the great hero Samantabhadra, in order to enlighten as many ages as the indescribable [numbers of] atoms in the equally indescribable [numbers of] Buddha-heavens in each of the unspeakably [numerous] realms of the universe, by reciting the [following] verses, made a resolve.

[1 Homage to the Buddhas]

1. To the lions of humanity, who pervade all of time,
As many as be in the world in all directions,
To all of them without fail,
I prostrate with pure body, speech and mind.

[2 Worship. 2.1 with body]

2. By virtue of the resolve to practice good,
Making all the Jinas mentally visible,
Bending bodies as many as atoms in the heavens,
I prostrate to all the Jinas.

[2.2 with mind]

3. In Buddhas as many as the atoms above one atom,
Seated in the midst of the Buddhas' disciples,
So in all the Jinas without exception
Whose element is the Dharma, I dedicate full faith.

[2.3 with speech]

4. I praise all those gone to bliss,
Inexhaustably praiseworthy oceans,

With all sounds, an ocean of melody,
Telling those Jinas' virtues.

[2.4 with ordinary offerings]

5. With fine flowers and fine garlands,
Cymbals, unguents and parasols,
Fine lamps and holy incense,
I worship all those Jinas.

6. With holy clothing and fine scent,
Powdered herbs [piled up] like Meru,
All fine specialties arrayed,
I do worship to the Jinas.

[2.5 with extraordinary offerings]

7. Whatever be the sublime extraordinary offerings,
I devote them to all the Jinas.
By virtue of faith in good conduct,
I prostrate, and worship all Jinas.

[3 Confession of sins]

8. Whatever misdeeds I have done,
Out of desire, aversion or bewilderment,
With body or speech or with mind,
I confess them all.

[4 Appreciation of merit]

9. The merit of all the Jinas and their disciples,
Of independent Buddhas, of students and graduates,
Of all the creatures of space,
I appreciate it all.

[5 Entreaty to teach the doctrine]

10. Those who are the lamps of the world in all directions,
Having attained unfettered awakening to bodhi,
I entreat all those Lords,
To turn the supernal wheel.

[6 Prayer to remain in the world]

11. I beg with folded hands that they remain,
Who may wish to demonstrate nirvāṇa,
For all creatures' welfare and happiness,
For ages as many as atoms in the heavens.

[7 Dedicating the merit of the above actions]

12. Whatever bit of merit I have gathered,
By prostration, worship and confession,
By appreciation, entreaty and prayer,
I dedicate all towards awakening.

[8 The actual resolve. 8.1 The intention 8.11 to worship the Buddhas]

13. I shall worship the Buddhas of the past,
And those who abide in the world;
And may those in the future come in turn very quickly,
Fulfilling their intention, to waken to Buddhahood.

[8.12 to purify one's buddha-field]

14. Many as are the heavens anywhere in infinity,
Let them become extensive and wholly pure;
May they all be full of Jinas under lord-Bodhi trees,
And replete with buddha-disciples.

[8.13 to accomplish the welfare of all]

15. Many as are living beings in all of space,
May they be always happy and free from illness;
Let the sense of the doctrine be appropriate to all creatures,
And may whatever they hope for be attained.

[8.2 Always remembering the intention of reaching Awakening]

16. Let me, practicing the courses to awakening,
Come to remember past lives in all destinies;
In all lifetimes I am to traverse,
Let me always go forth [to religion].

17. Studying under all the Jinas,
Fulfilling the wholesome conduct,
With all-pure and stainless moral practice,
Let me course always untiring and faultless

18. The speech of gods, and nāgas and yakṣas' speech,
Kumbhāṇḍas' and human language:
Many as are the voices of all creatures,
I will teach the doctrine in all.

19. Zealous in the good, and in the perfections,
The thought of awakening never being forgotten,

[8.3 Practicing nonattachment to misdirections]

May any misdeeds that obscure it,
Be all-purged, without exception.

20. Freed from karma, defilements, and the doings of Māra,
Let me act, as the lotus is unaffected by the water,
As the sun and the moon are not attached to the sky,
For all creatures of the world.

[8.4 Declaration of working the welfare of all]

21. In any direction, however large the field,
    Let me appease the sufferings of the unfortunate;
    Establishing all creatures in happiness,
    I will work for the benefit of all.

[8.5 Implements for the work]

22. Fulfilling the course to awakening,
    Yet conforming to the ways of living beings,
    Demonstrating the benevolent conduct,
    I will course through all ages to come.

[8.6 Join with other bodhisattvas]

23. May those whose course is like mine,
    Always be my companions;
    With body and speech and with mind,
    Let us course in the same vow and conduct.

[8.7 The importance of spiritual advisers]

24. Friends who mean to do me good,
    Who demonstrate the good conduct,
    May I always meet with them,
    Never banishing them from mind.

[8.8 Seeing the Enjoyment Body of the Buddha]

25. Let me always see the Jinas manifest,
    Lords surrounded by buddha-disciples;
    And for all future ages, without fail,
    I will do them extensive worship.

[8.9 Upholding the doctrine]

26. Unholding the holy doctrine of the Jinas,

Lighting up the course to awakening,
Accomplishing the benevolent practice,
I will course through all ages to come.

[8.10 Accumulating merit and understanding]

27. And returning in all destinies of existence,
Merit and understanding unfailingly obtained,
An inexhaustible store of all virtues:
Skill in means, wisdom, concentration and liberation.

[8.11 Obtaining the eight penetrations]

28. There are heavens as numerous as the atoms above one atom,
In which fields are inconceivably [many] Buddhas,
Dwelling in the midst of their disciples:
Let me, taking the course to awakening, come to see [them all].

29. So let me plunge through the whole of infinity,
Coursing through oceans of ages,
Through oceans of Buddhas and heavens,
Numerous as the lines to measure eternity.

30. With language, an ocean of qualities in one voice,
Let me ever embody the Buddhas' eloquence:
All the Jinas' pure qualities of communication,
Speaking to the needs of everyone.

31. May I also penetrate, by intellectual power,
The unfailing [ability of] communication
Of all the Jinas pervading eternity,
Who teach the methods of teaching.

32. May I also pentrate, in only one instant [of knowing],
The entry into all ages to come;

However many ages make up eternity,
May I course abiding [in them], in part of a single instant.

33. The lions of humanity, spread through all of time,
May I see them all in each instant;
By the power of liberation to create illusion,
May I always enter their field.

34. May all the heavens arrayed in eternity,
Be made manifest on the tip of a single atom;
So without exception, throughout all of space,
Be arrayed the heavens of the Conquerors.

35. May those who are the future lamps of the world,
Be awakened in order, and turn the wheel;
May I come to meet all the Lords
Who show final peace, transcendent of suffering.

[8.12 Obtaining the ten powers]

36. With the all-swift psychic powers,
With the powers of the Vehicle, the absolute door,
With the powers of all-qualified practice,
With the powers of all-embracing love,

37. With the powers of wholly virtuous merit,
With the powers of unattached understanding,
The powers of wisdom, skill in means and concentration,
I will, accomplishing the power of awakening,

[8.13 Obtaining the antidotes]

38. Purging the powers of karma,
Subduing the powers of the defilements,
Disabling the powers of Māra,

Perfect the power of the benevolent course.

[8.14 The work of the high bodhisattva--eight forms]

39. Making pure an ocean of heavens,
Freeing oceans of sentient beings,
Making visible oceans of doctrine,
Demonstrating oceans of understanding,

40. Purging oceans of practice,
Fulfilling oceans of resolutions,
Doing worship to oceans of Buddhas,
I will, unwavering, course through oceans of ages.

[8.15 Dedication of merit in imitation of the Buddhas and bodhisattvas]

41. Whatever the various resolves of the awakening course,
Of all the Jinas pervading eternity,
I, having awakened to Buddhahood by the benevolent course,
Will fulfill them all without fail.

42. The senior disciple of all the Jinas,
Whose name is Samantabhadra,
To practice like this skilled one,
I dedicate all this virtue.

43. With purified body, speech and mind,
Pure conduct and pure heavens,
Whatever the blessed wise Bhadra is like
Let me be equal to it.

44. For the all-virtuous wholesome conduct,
Will I practice the resolve of Mañjuśrī,
Through all future ages unwavering,
Will I fulfill all his deeds.

[8.16 Completion of the resolve--obtaining all the qualities of the Buddhas and bodhisattvas]

45. No measure must there be to the courses,
No measure to qualities;
And stationed in measureless courses,
Will I seek all their magical powers.

[9 The limits of the vow]

46. The limit of sentient beings,
In the far limits of space,
The limits of karma and defilement,
Are the limits of my resolve.

[10 Benefit of making the vow. 10.1 Immediate (in this lifetime) 10.11 Obtaining merit equivalent to innumerable offerings]

47. Whatever the limitless heavens of infinity,
To adorn them with jewels for offering to the Jinas,
The dearest things of gods and humanity,
To give them for ages as many as atoms of the heavens--

48. Greater the holy merit than this
Is the instant commitment produced
By one who has heard this royal dedication
And has faith that leads to the great awakening.

[10.12 Seeing the Buddhas]

49. Those making the resolve of good practice,
Relinquish all lower rebirths;
They give up mean companions,
And will soon see Amitābha.

[10.13 Good fortune]

50. They live happily, gaining wealth;
They win human birth here;
They also, before very long,
Become just like Samantabhadra.

[10.14 Purging karmic obscurations]

51. Those out of ignorance committing
The five immediate sins,
If they recite this benevolent conduct,
Will quickly extinguish their [effect].

[10.2 Benefit in future lives. 10.21 Causal: a good rebirth]

52. They will come to have understanding and beauty,
Good qualities, family and class;
Swarms of māras or irreligious cannot touch them;
All the three worlds do them worship.

[10.22 Resultant: Buddhahood]

53. Soon they will approach the lord-Bodhi tree,
And sit there for the welfare of living beings;
They will waken to Buddhahood, turning the wheel,
Subduing all māras and their armies.

54. Those who keep this vow of benevolent practice,
And teach it or recite it,
Their reward is knowing Buddhahood,
There being no doubt to sublime awakening.

[Closing stanzas: Dedication of merit derived from the resolve--like a bodhisattva]

55. Learned like the hero Mañjuśrī,
So is Samantabhadra;
Following their example,

I dedicate all this virtue.

[like a Buddha]

56. Since all the Jinas pervading eternity,
Praise whatever is dedicated as best,
All these virtuous roots of mine also,
I devote to benevolent conduct.

[Effects of the dedication]

57. When I reach the time of death,
All obscurations cleared away,
Seeing Amitābha face to face
May I go to his blissful heaven.

58. Having gone there may all these resolves
Be present [in my mind];
May they all be fulfilled without fail,
Helping beings in every world.

59. In that wholesome and pleasant maṇḍala of the Jina,
Born from a beautiful holy lotus
Before the Jina Amitābha,
Let me there receive prediction.

60. Having there received prediction,
May I greatly benefit living beings
Throughout infinity, by force of intellect,
With many thousand-millions of emanations.

61. Whatever bit of virtue I have gathered,
By making this vow of good conduct,
By it, may all the good resolves of creatures,
In one instant all be matured.

[Dedication of the merit derived from the dedication]

62. Let the limitless holy merit [thus] obtained,
By dedicating this vow of good practice,
[Enable] creatures, submerged in the flood of suffering,
Reach the abode of Amitābha.

[In praise of this text]

63. The senior of these exalted royal resolves,
Does benefit to all creatures without limit;
Put into practice this scripture, authored by Samanta-
bhadra,
And extinguish all connection to lower destinies.

Appendix B. Candragomin's Resolve (O 5931, P Ngo-mtshar bstan-bcos, Mo 305a.7-306a.7; N Mo 298a.2-b.3; Toh 4386, D 317a.3-b.4; C Ngo 320a.3-b.4; ref. Ch. 4, n. 69)

Salutations to princely Mañjuśrī!

(1) With anxiety for the karma of existence,
However and wherever I am born,
In that [form] and in that [place],
Pure in faith and in faculties,

(2) Knowing all crafts and skills,
Fearless in all treatises,
Turning my back to all desires,
Magnanimous in all matters,

(3) Mindful and speaking truth,
Joyous in the sight of sentient beings,
Serving a spiritual adviser
Who is adorned with the thought of awakening,

(4) Endowed with correct, disciplined deportment,
Mindful of good intellect and clean rebirth,
My course will have a wholesome object,
Out of fear for sinful karma.

(5) Adhering to the ten perfections,
The supreme and ultimate comprehension,
May I become the unwavering savior,
Who brings only happiness to the world.

(6) Let me not become a slave or a female,
Nor be born a fool, or in a bad area,
Let my future Buddhahood be visible,
[illegible] wrong view.

And may there never be any wrong views.

(7) Let me become Buddha with a desireless manner,
Enjoying things that are not desired by others;
Let me not lives on alms I may desire,
When they are the cause of distress.

(8) Developing love for sentient beings;
Not seeking the effects of the causeless essential nature
Of Buddha, bodhisattva-hood and the world,
Born in a high family with intelligence and wealth,
With a handsome form in birth after birth,

(9) Composing poems for many Sugatas,
Taking on birth upon rebirth,
I will be born in those families
That produce divine Buddhas.

(10) In birth after rebirth,
Not relinquishing five dharmas--
Merit, gnosis and strength,
Vigor and the thought of awakening--

(11) Just as the all-knowing one,
Had his means to attain the stage,
So may I, by my own means,
Obtain the stage of the sage's faculties.

Appendix C. From Grags-pa rgyal-mtshan, Sdom-pa nyi-shu-pa'i rnam-bshad: "Ceremony for Making the Bodhisattva Resolve" (5b.1-9a.2; ref. Ch. 4, n. 71 & Ch. 5, n. 7)

[Outline

1 Preparation

1.1 Entreaty

1.2 Gathering the equipment (of merit and gnosis)

1.3 The special taking of refuge

2 Principal

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3 Subsequent duties--description of the training

3.1 Abandonment is the cause for relinquishment

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3.21 Continual refinement (of the resolve)

3.22 Being mindful of its benefit

3.23 The cause for its increase

3.24 The cause for remembering it in the next rebirth

3.3 Causes for relinquishment]

* * *

1 Preparation

1.1 Entreaty

Display offering to be made to the lama and the Precious [Three], and entreat the spiritual adviser to sit on a high throne. Having prostrated yourself at his feet, generate this attitude:

"Although existence and peace [i.e., saṁsāra and nirvāṇa] are in the ultimate sense equal, in the relative sense saṁsāra has the nature of suffering. I must attain the bliss of the all-knowing, the supreme state. Furthermore, saṁsāra has the essential

nature of suffering; it is explained to be inconceivable suffering in terms of the hurt and misery it creates. Its cause is karma and defilement. Their cause is clinging to things; this must be eliminated. But this is not to be without the special basis of bodhicitta; in order to create it I will entreat the lama."

Consider this also: "I myself have obtained a human body that has the capability, and I am happy to have the opportunity as well to follow the path to Buddhahood. I have faith in the Buddha, and the spiritual adviser is even better than the Buddha; because he assists me and protects me in closer proximity, he is more [important to me] than the Buddha."

Then entreat him, saying: "Master, please take notice. Just as the previous Tathāgata, Arhat, completely fulfilled Buddhas, and the bodhisattvas who have advanced to a high stage, first generated the thought of right and full great awakening, so I, named so-and-so, entreat the master to occasion in me also the creation of the thought of supreme, right and full great awakening."

Make the entreaty three times.

1.2 Gathering the equipment [of merit and gnosis]

Prostrate yourself before the Precious. Present offerings of substantial wealth.

Then make offering with extensive offerings created by mind.

Then present the offerings of a Cakravartin: the seven precius articles--wheel, jewel, horse, elephant, minister, general and consort--and the seven semi-precious articles--mansion, park, sword, bed, boots, garments and nāga-skin. For the ceremony, all should be mind-made or, as explained in the tantra, made by the

"cloud of offerings" mantra.

Then present offerings that have no owner.

Then present the supreme offering, meditating for a moment on the essential: emptiness and compassion.

Then prostrate yourself, falling at the feet of the lama, and present to the lama a fee of whatever you have.

1.3 <u>The special taking of refuge</u>

[The lama] encourages you, discussing the disadvantages of not having taken refuge and the advantages of taking it. As [examples of] the former, he mentions not becoming a Buddhist, the prātimokṣa vow not being created and having no control over wholesomeness, which is the cause of awakening. The advantages are being judged a Buddhist, numbered a holy person, the creation of all vows, that [taking refuge] acts as a great protection, and so forth.

Commit yourself in thought: "I hold to the Buddha as teacher, to the Greater Vehicle Dharma as practice, and to the Community of [bodhisattvas] whose progress is irreversible as companions. Attaining Buddhahood as teacher of all sentient beings, I will dispel the suffering of all the world."

Commit yourself in speech: "May all the Buddhas and bodhisattvas abiding in the ten directions deign to take notice of me! May the master deign to take notice of me! I, named so-and-so, from this time forth until reaching the site of awakening, take refuge in the Lord Buddha, the most excellent of human beings. I take refuge in the Dharma of calm nirvāṇa, the best [Dharma] free of desire-attachment. I take refuge in the Community of noble bodhisattvas who are irreversible, the best of associations."

Saying this three times, the commitment will have been made.

Then the master should describe the trainings involved in having

taken refuge.

2 Principal

2.1 Intention

Before you, in the sky, is your obligational deity (yi-dam gyi lha) who, because he is [for you] the chief embodiment of the teaching, is considered as being the Śākya king. Recollect his qualities. "Firstly, out of compassion, he generated the thought [of awakening] for the sake of everyone universally and then, for three countless ages, he gathered the equipment--he totally eliminated the obscurations produced by defilement and by the knowable. Having penetrated to the exact [ultimate intuition] and to the full [relative intuition] of what is to be known, he leads everyone universally with his compassion." Thus recollecting his measureless qualities, develop an eager desire, viz., "How I wish that I might also become such a savior of the world!"

Then develop love, because from love proceeds compassion, from which is born the thought of awakening, the cause of Buddhahood. And since love proceeds from recollection of the agreeable and of kindness, be mindful of kindness. Be mindful of the explanation of "all sorts of favor on the part of one's mother while in her belly, during childhood and when grown up." Be mindful as well that, "This mother has been my mother not only in this life; the number of times she has been my mother could not be appreciated. One might fill the whole terrestrial sphere with a certain number of juniper pits, but the times she has been my mother would not be numbered [by that].

"Likewise, all sentient beings have been my mother, each for a number of times....(as before).

"As she has been my mother, so there is no one who has not

been my father, sibling, son, daughter, marriage partner, distant blood relative and so forth. And they, being sympathetic to me, are individually agreeable." Recollect kindness by applying the notion of "friend" towards each of them, and let yourself develop the loving thought: "I wish they might all become endowed with measureless pleasure and happiness!" With this, develop impartial compassion.

Meditate on the precise explanation that is a means to develop compassion that is impatient by nature, that desires those persons to be freed from their suffering and its causes, with [the thought]: "My friends wander from birth to rebirth wishing for happiness, but by cause of ignorance and the like, they have only the result of revolving through the five destinies; they are sunk in an ocean of suffering."

Then develop the thought of awakening: "These sentient beings, of whom there is none who is not a friend, must be freed from suffering and established in happiness. But even when they are projected to exalted happiness, there is no benefit; they must be projected to the absolute bliss of Buddhahood. I must myself become like the Lord; then I will project all sentient beings to Buddhahood."

Think thus, refining your intention.

2.2 Verbalizing the commitment

Motivated by that attitude, speak thus: "May all the Buddhas and bodhisattvas abiding in the ten directions deign to take notice of me! May the master deign to take notice of me! I, named so-and-so, by virtue of wholesome roots developed from giving, from morality and from meditation in this and in other rebirths--that I have done, had done or endorsed the doing of--just as pre-

vious Tathāgata, Arhat, completely fulfilled Lord Buddhas, and bodhisattva great heroes abiding on a high stage, first generated the thought towards supreme, right and full great Awakening, so likewise, from this time forth until reaching the site of awakening, in order to ferry over the stranded, to release the bound, to revive the breathless, to bring to nirvāṇa those not yet in nirvāṇa, I generate a thought towards supreme, right and full great Awakening."

Thus affirm the commitment three times.

3 Subsequent duties--description of the training

3.1 Abandonment is the cause for relinquishment [of bodhicitta] refers to intellectual abandonment of sentient beings. To intellectually abandon, for more than a few hours, certain sentient beings merely because they have disgraced you, thinking, "Now I shall abandon your acquaintance, and doing [anything] for you," dissipates the thought of awakening. Hence you should avoid it.

That is to say, if you see sentient beings who wrong you, think, "I cannot convert you now, but some day, when you are worthy, then I will convert you."

3.2 Four causes for non-failure

3.21 Continual refinement [of the resolve] has an extensive ceremony, and this concise one:

In the Buddha, the Dharma, and the best of associations,
I take refuge until awakening;
By virtue of my giving, [morality] and the rest
May Buddhahood be accomplished for the benefit of all.

Be reverent to create the [proper] attitude.

3.22 Being mindful of its benefit is declared in the Gaṇḍavyūha and other [sūtras] to be: "the seed of all bright dharmas; it burns away all sin, like the fire at the end of time; it is the source of all needs and desires, like a wish-granting jewel." Fortified thus, you will not fail.

3.23 Training in the cause for its increase: Persevere in gathering the equipment [of merit and gnosis].

3.24 The cause for remembering it in the next rebirth refers to rejecting four dark dharmas, and relying upon four bright dharmas. The Ārya-Ratnakūṭa says, "Kāśyapa, if the bodhisattva possesses four dharmas, he will come to forget the thought of awakening. What are the four? (1) Breaking a promise to the abbot (mkhan-po), the master, the lama, or [another] appropriate object. (2) Inducing regret in those who should have no regret. (3) Emitting words of disparagement, dishonor or defamation in regard to sentient beings who are rightly progressing in the Greater Vehicle. (4) Having an attitude of behaving toward others with delusion and pretense."

As to the four bright dharmas that rid one of these [four dark dharmas]--from the same [sūtra]: "Kāśyapa, if the bodhisattva possesses four dharmas, the thought of awakening is evident in all rebirths from the moment of birth, and he will not forget it until he reaches the site of awakening. What are the four? (1) Not for the sake of his life, nor even for a joke, does he speak a false word. (2) He stands before sentient beings with good intent, without delusion and pretense. (3) He forms the notion that all bodhisattvas are his teachers, and speaks proper praise of them in the four directions. (4) Whatever sentient beings he matures are cause to undertake supreme, right and full

awakening, with no desire for the limited vehicle. Kāśyapa, these are the four." [Kāśyapa-parivarta, ed. Baron A. von Stael-Holstein (Shanghai: Commercial Press, 1926), pp. 8-11 (not identical); ŚS ed. 33.13-22; cf. tr. p. 53]

3.3 In brief, the causes for relinquishment of the resolution are relinquishing the taking of refuge and the generation of the thought [of awakening]. I have heard from oral tradition that it [relinquishment] is, as above, intellectual rejection of sentient beings, and the four dark dharmas.

This is the ceremony for taking the resolution thought.

Appendix D. From Bodhibhadra, Bodhisattva-saṁvara-vidhi: "Taking the Moral Vow of the Bodhisattva" (277b.6-279a.5; ref. Ch. 5, n. 9)

"Lord Buddhas and bodhisattvas abiding in realms of the world of the ten directions, deign to take notice of me! Master, deign to take notice of me!

"I, named so-and-so, with whatever bit of body, speech and mind [I do possess], rely upon the Buddhas and bodhisattvas, mother and father, and other good sentient beings. Whatever sins I have committed in this and other lives, or had done, or endorsed the doing of, I meditate upon them all collected and gathered in one. Before the Buddhas, the bodhisattvas and the master, I make the best possible confession. Aware and mindful, I will certainly not dissemble."

Say the above, three times.

"I, named so-and-so, confess my sins thus and bind myself hereafter. Until I reach the site of awakening I take refuge in the Lord Buddhas, the best of human beings, those with great compassion, the all-knowing, the all-seeing, who have risen above any fear of enemies, great beings whose bodies are indissoluble, whose bodies are supreme, whose bodies are Dharma.

"I, named so-and-so, confess my sins thus and bind myself henceforth. Until I reach the site of awakening I take refuge in the Dharma, best calm state free from desire-attachment.

"I, named so-and-so, confess my sins thus and bind myself henceforth. Until I reach the site of awakening I take refuge in the Community of bodhisattvas whose progress is irreversible, the best of associations.

Say the above, three times.

"I, named so-and-so, confess my sins thus and bind myself henceforth; I take refuge in the [Precious] Three. In order to ferry over realms of limitless sentient beings, to revive them, to protect them from the suffering of saṁsāra, and to place them in supreme, all-knowing mystic intuition, just as the past, future and present bodhisattvas, having created the thought of awakening, now have the achievement of Buddhahood, have achieved or will achieve it, just as all Buddhas are free of obscuration, have the intuition of the Buddha, know and see with the Buddha's eye, so I, named so-and-so, with the ceremony of those who know the essential dharma of Dharma, do create a thought toward supreme, right and full awakening, before the master, the proximate Buddha, and the bodhisattvas."

Say the above, three times.

"I dedicate the wholesome root, developed from this confession of sin, taking refuge in the Three, and generation of the thought of awakening, towards supreme, right and full awakening.

"May there be refuge for a world without refuge, protection for the defenseless, a resting place for the homeless, a last resort for those without recourse, an island for those with no safety. And may all sentient beings be saved, who have not been saved from the sea of saṁsāra. May those who have not yet transcended obscuration, completely transcend sorrow by entering nirvāṇa, the realm of Dharma. May those who are breathless be revived."

Say the above, three times.

"I, named so-and-so, by thus creating the thought of awakening, embrace the limitless realms of sentient beings as though they were each my mother and father, sister and brother, son and daughter, and other near and distant relatives. Embracing them I cause

a root of wholesomeness to grow according to my ability, strength and resources. Embracing them I will put forth some giving. I will guard morality. I will generate patience. I will undertake vigor. I will settle into meditation. I will rely upon wisdom. And I will train in everything that is a root of wholesomeness. I will do all this, undertaking supreme, right and full awakening for the welfare, the benefit and the happiness of all sentient beings, and entering the Great Vehicle of the bodhisattvas advanced to a high stage who are endowed with great compassion.

"Thus I, the bodhisattva in training, undertake bodhisattvahood from this time borth; I pray to take [the vow] from the master."

Say the above, three times.

Appendix E. From Jinaputra, Bodhisattva-śīlaparivarta-ṭīkā: "Drinking Alcohol as Improbity" (262a.7-263a.2; ref. Ch. 5, n. 62)

"How is it that drinking alcohol is conceived to be improbity by prescript, but at the same time conceived to be improbity by nature?" In terms of the declaration that it is misconduct like killing, the teaching that it is the cause for going to a state of woe, the declaration that it is a basis of carelessness [cf. AK 4.45, 58, 85: Alcohol is the cause of a continuing stream of unwholesome actions], and because it is absolutely forbidden. To investigate to what extent it is natural improbity and improbity by prescript: When done with a thought that is possessed of defilement, it is natural improbity. But when it can be committed with a thought not possessed of defilement, then it is what the Lord has prescribed in order to guard against the other transgressions--that is to say, it is improbity by prescript.

Furthermore, this should be investigated: "Is there or is there not [improbity] in drinking alcohol, upon due consideration, on the advice of a physician and with an undefiled thought--that is to say, without desiring it? If [you maintain that] there is [improbity], how can one be misbehaving with a thought not possessed of defilement? But if not, how can [improbity] be the consequence in a mind not possessed of defilement in that way? Because there is the improbity of alcohol only when drinking without a sense of shame in full awareness."

You hold that the improbity of alcohol is no improbity! How can there be no improbity in it? "Drinking in moderation, you cannot become drunk. Drinking thus in full awareness, why should there be improbity? As an analogy: If you prepare and eat poison after measuring [out a non-harmful amount], it has not

the power to effect the offense of poisoning--no transgression will ensue. Therefore, not all drinking of alcohol constitutes misbehavior."

People who drink alcohol mostly drink to get drunk. They think, "I may as well enjoy it," but proceed to get drunk. This is the sense of "Those [who think], 'I myself will drink in full awareness,' have mental defilement; therefore there ensues the physical misconduct [of drinking]." (Nandika-sūtra, cf. AK 4.84) Inasmuch as one cannot know the proper measure to drink, it is absolutely forbidden. Because it is also done by those without desire-attachment, it is [said to be] not [inherently] unvirtuous--that is to say, drinking alcohol without desire-attachment is not improbity by nature.

Appendix F. Tibetan texts of the Deśana-stava and its Vṛtti

Deśana-stava

(O 2048, P Bstod-tshogs Ka 238b.5-241b.3; T 1159, D Ka 204a.5-206b.5 [red ink]; N Ka 223b.4-226a.7; C Ka 236b.1-239b.4)

rgya gar skad du/ de sha na sta ba/ bod skad du/ bshags pa'i bstod pa/ 'jam dpal gzhon nur gyur pa la phyag 'tshal lo//

(1) sman pa'i rgyal po mnyam med 'gro ba'i bla//
nyes pa kun bral yon tan 'byung ba'i gnas//
skyabs khyed nye bar dmigs nas rtag [1]na ba[1]//
rang gi nyes [2]pa'i[2] [3]'gyur[3] brjod bshags par bgyi//

(2) shin tu rgal dka'i chu bo'i rgyun 'dra zhing//
rtog dang dpyod pa ngan pa'i dba' rlabs can//
nyon mongs chu srin 'dzin khris dkrugs pa na//
bdag gi rang gi sems la'ang zhi ma mchis//

(3) 'dod chags rgya mtsho'i dba' rlabs cher 'khrugs tshe//
gal te mi gtsang gzings la brten gyur na//
der ni bdag yid zhe sdang me yis ni//
[4]rtswa[4] skams bzhin du nges bsregs nye bar bcom//

(4) zhe sdang [5]me[5] yi gdung ba zhi bya'i phyir//
gal te byams pa'i rdzing ni bsgoms gyur kyang//
der ni skye bo (P 239a:) thams cad bder 'dod pa'i//
chags pa'i 'dam gyis yid ni zin par gyur//

(5) chags pa'i 'dam gyi dri ma dag bya'i phyir//
gal te de ni btang snyoms chus 'khru yang//
der ni 'gro kun nyams thag sel ba yi//
'jig rten mgon po snying rje'ang rnam par nyams//

(6) gtso bo gal te snying rje sgom pa na//
bdag ni mya ngan chen po kun tu skye//
'di ni zhi phyir gal te dga' bsten na//
g.yo ba'i sems ni [6]rgod[6] pa nyid du gyur//

(7) gal te dga' ba zhi phyir skyo bskyed na//
de ru sems ni dbang med zhun par gyur//
gal te brtson pas dman las bstod pa na//
nga rgyal dgra yi spyod yul dag tu gyur//

(8) de yi gnyen por thams cad stong nyid sgom//
der ni gzhan gyi don la brtson med gyur//
gal te de yi don du kun rdzob bsten//
der yid nor gyi bsam pa skye bar gyur//

(9) gal te yid ni nor [7]gsog[7] la sbyar na//
nyes pa kun gyi chang ni ldud 'gyur zhing//
dregs dang rmongs pa'i gnyid kyis myos pas na//
mngon 'dod thams cad bcom pa nyid du gyur//

(10) gang tshe bdag ni sbyin par 'dod na yang//
ser sna stobs can gyis ni nges par 'dzin//
gal te de bsal ci ste byin gyur na'ang//
de tshe yun ring dus su rjes su 'gyod//

(11) gal te [8]dad pas slar yang dang[8] byas kyang//
'jig rten gzhan gyi 'bras bur [9]de[9] ltung gyur//
mi rtag shes pas re ba med byas na//
rgyu mtshan med pas le los rnam par zhum//

(12) mgon po 'jig rten sdug bsngal gyis rab gzir//
sngon tshe'ang gnyen du gyur pa la bltas nas//
gal te gzhan don spyod par 'dod na yang//
bdag tu 'du shes pa yis dbang med 'dzin//

(13) bdag tu lta ba'i rjes su gna rgyal 'brang//
de ni nga'i zhes yongs su 'dzin par byed//
der ni nga rgyal dregs dang 'dod sogs kyis//
khros pa'i dgra bzhin du ni rnam par 'joms//

(14) gang tshe bdud kyi sde ltar 'jigs pa yi//
nyon mongs dra ba kun nas bdo gyur pa// (239b)
de tshe dus [10]mtshan[10] mi bzad lta bur ni//
nag po'i phyogs kyi mun pa rnam par 'phel//

(15) sdig pa brjod bgyi rjes 'gyod brnag dka' zhing//
skye ba sdug bsngal 'gyur ba mi bzad lags//
de las lhag pa'i rab gnod ci zhig mchis//
de [11]ltar[11] na yang de la rang nyid spyod//

(16) gal te sna tshogs sdug bsngal rgyur gyur pa'i//
gzhan la gnod byed pa las bzlog pa na//
skye bo ngan pa nyes med dgrar gyur pa//
ral gri'i so ltar gdug pas de 'khrug byed//

(17) gang tshe bdag yid bzod byed 'dod na yang//
de tshe de yi nyes spyod 'ching bas bsdams//
de ni bkag cing yongs bsdams drag po yi//
zhe sdang me yis yongs skems brtse dang bral//

(18) ji ltar mi bzad lta ba'i dug can dag//
nang gnas shing ni mkhas rnams spong bar byed//
de bzhin khong khro'i spyod pa sbed pa yi//
bdag gi bsam pa dge ba [12]rnams[12] spong byed//

(19) nyi ma'i zer gyis bsregs pa'i rdo 'dra zhing//
yongs su bskams pas [13]rdul[13] gyur thal ba 'dra//
bye ma'i tshogs kyis khyab pa'i lam lta bur//
bdag gi bsam par chos char don ma mchis//

(20) rang gi sdug bsngal mi bzad ma dpyad pas//
gang zhig bdag la phan brtson lta bur ni//
bzod dang spyin pas mchog tu phan 'dogs pa//
'jig rten mgon di'ang bdag gis bzod mi nus//

(21) sdang bar byed dam 'bros shing 'byol ba 'am//
rab tu g.yeng ngam zlog par byed na yang//
rgyun mi 'chad par bdag 'dra la slob byed//
de 'dra'ang bla ma yin snyam bdag mi sems//

(22) song ste gsol ba btab kyang rnyed dka' zhing//
bzod pa'i dus su sman chen mchog gyur pa//
bzod pa'i ngang tshul gal te mi bzod na//
bzod pa'i rgyu gzhan bdag la ci zhig mchis//

(23) nyon mongs srin (240a) pos zin pas sems dkrugs shing//
rims bcas bdag phan la yang brtson med pa'i//
'jig rten blta bar 'os pa mthong ba na//
gtso bo bdag sdang nyid skye'i snying rje min//

(24) skye bo rang gi las 'bras la spyod cing//
thams cad dbang med 'jig pa yin par shes//
gzhan dag nyes med par ni brtags gyur kyang//
rmongs pa'i rab rib dag gi rnam [14]'phrul[14] gzigs//

(25) bdag ni nyes pa'i rgya mtsho yin na yang//
su yi nyes pa'i cha yang bzod mi bgyid//
bzod pa yon tan phun tshogs gzhan mchis kyang//
gang phyir mi bzod de 'dir ngo mtshar che//

(26) dbyar dus mkha' la ldang ba lta bur ni//
bdag gi yid la nyon mongs sprin tshogs rnams//
yang dang yang du 'gro zhing 'ong [15]gyur[15] pa//
ngo tsha rnam spangs le lo can bdag ngan//

(27) gal te nyon mongs grang lhags byung gyur na//
tin 'dzin 'bar bas rgyal bar spro gyur kyang//
gnyid dang rmugs pa'i rab rib bdo gyur pas//
mal stan 'dod pa dag kyang rnam par 'phel//

(28) bdag yid 'dod chags zhags pas dbang med bgyis//
zhe sdang mes bsregs nga rgyal dag gis bcom//
nyes pa kun gyi mda' mdung mtshon [16]cha yis[16]//
kun tu gang bas dbang med [17]brgyal[17] bar gyur//

(29) dran pa rnyed nas bcings shing myur skrag pa//
rab tu bcom pas rnam par zhum gyur cing//
g.yo dang sgyu rnams kyis kyang bslus gyur pas//
dman pa bdud kyi spyod yul dag na [18]'khyam[18]//

(30) ji [19]lta[19] ji ltar zhi gnas la dmigs shing//
de dang der yid yang yang gtad pa na//
de dang de las nyon mongs zhags pa ni//
yul la chags pa'i thag pas dbang med drangs//

(31) brtson pa bsten na rgod [20]pa'ang[20] 'byung 'gyur zhing//
de spangs na ni zhum pa skye bar 'gyur//
'di yi rigs pa'ang mnyam 'jug (240b) rnyed dka' na//
bdag [21]gi[21] sems dkrugs pa ni ji ltar bgyi//

(32) shes rab la spyod na ni rgod pa 'byung//
'dzin la [22]brten[22] na zhum pa skye bar 'gyur//
'di yi zung du 'jug pa rnyed dka' na//
bdag gi sems dkrugs pa ni ji ltar bgyi//

(33) 'bad pas 'jug na rgod pa 'byung [23]'gyur[23] zhing//
de glod na ni zhum pa skye bar 'gyur//
'di yi dbu mar bsgrub pa'ang rnyed dka' na//
bdag [24]gi[24] sems dkrugs pa ni ji ltar bgyi//

(34) bsam gtan nags mes yang dang yang du ni//
nyes pa'i nags tshal bsregs par gyur na yang//
bdag lta'i rtsa ba brtan po ma [25]zad[25] pas//
char gyis brlan bzhin mdun na rab tu skye//

(35) gang zhig nyon mongs las 'bras tsam gyi rgyun//
mthong ba yis kyang de ni ldog 'gyur la//
sems kyi rgyun kyang spong bar byed mod kyi//
'gro ba'i don brtson pa las shin tu ring//

(36) skyob pa chags pa tsam dang rnam bral bas//
'gro ba kun la bltos pa med gyur pa'i//
sems kyi rgyu ni rgyu zad mar me bzhin//
phung po lhag ma zad pa'i mya ngan 'das//

(37) gang yang 'gro kun nyam thag sel byed pa//
byang chub sems ni bdud rtsi bcud kyis len//
byang chub rgyu ru mi rtog sgom pa na//
de tshe bdag ni rnam rtog kho nar rgyug//

(38) rmi lam tshul 'drar 'gro kun gang gis kyang//
ci yang 'dzin pa nyid du mi byed par//
bsgoms kyang rtog pa po dang [26]rtog[26] bya yi//
rnam rtog dgra yi spyod yul nyid la spyod//

(39) gtso bo shin tu mi bzad 'tshe ba 'di//
gzigs la bdag [27]la[27] lta ba dri med [28]stsol[28]//
bdag ni gces pa gang dang gang rtog pa//
de dang de nyid dang por rnam par nyams//

(40) yang na sngon tshe bgyis pa'i bdag gis nyes//
'di la bcom ldan 'das kyi ci zhig mdzad//
'jig rten kun gyi mun sel nyi ma yang//
dmus long dag gi mun nag sel mi bgyid//

(41) yun [29]ring[29] dus su nad gzhi sten byed cing// (241a)
'dir yang rgyun du sems ni rnam rmongs pa'i//
mdze can rkang pa lag pa chad pa la//
thang 'ga' sman bsten pa yis ci bgyir mchis//

(42) sems kyi shing ni thog ma med dus can//
nyon mongs kha ba'i khu bas brlan bsgos pa//
ro zhim dngos por bgyi [30]bar[30] mi nus la//
yon tan chu yi thigs pas ci ru 'gyur//

(43) bdag yid nyes pa kun gyi rang bzhin nyid//
byang chub gser bsgyur rtsir 'gyur ngo mtshar che//
yon tan de dang de nyid la sbyar na//
nyes pa'i dngos po nyid du gyur te gnas//

(44) sman chen nyid du gang dang gang bshad pa//
de dag de nyid bdag la dug tu gyur//
rigs pa nyid ni bcud len mchog yin na//
gal te yid [31]rton[31] med na de yod min//

(45) gang zhig nyon mongs bdo ba rnam sel [32]zhing[32]//
gang yang nyes gzhan [33]skyed[33] par mi byed pa//
de ni rigs pa yin zhes bdag sems na//
ci 'dra yin zhes slar yang [34]nges[34] ma byas//

(46) bsam pa bag la nyal dang khams bag chags//
nyes pa'i rgyu yi gnyen po la sbyar ba//
bsam pa'i man ngag de ni sgom pa [35]na[35]//
'di ni ring por mi thogs zhi bar 'gyur//

(47) skyob pa nyes pa kun dang rnam bral zhing//
chos rnams kun gyi dam pa'i don gzigs pa//
khyed kyis sna tshogs tshul su'ang nges gsungs pas//
nyon mongs sa bon ma lus sel bar byed//

(48) khyed sku mdzes pa'i mtshan gyis 'bar gyur pa//
de yang mdun na bzhugs pa mthong ba dang//
rna bas btung ba'i bdud rtsi'ang thos gyur pa//
nyon mongs sa bon ma lus rnam par 'jig//

(49) gtso bo khyed la de las rab mchog gyur//
chos dku'i nyi ma bla na med pa mnga'//
bsams kyang 'gro ga'i spyod yul mi 'gyur ba//
nyes pa'i rab rib 'joms pa ngo mtshar che//

(50) thugs mchog gang yang rung ba de yis ni//
zhi gnas gang yang rung ba (241b) der bzhugs nas//
nyes kun rnam pa kun tu zhi mdzad pa'i//
bcom ldan gang yin de la phyag 'tshal lo//

(51) de ltar yon tan bla med la bshags pa'i//
yang dag bstod pa rnam sbyar dge ba ni//
zla mdzes ltar dkar bdag gis gang bsags des//
'gro kun bde ba can du 'gro bar shog//

bshags pa'i bstod pa zhes bya ba slob dpon tsandra go mis mdzad pa rdzogs so//

rgya gar gyi mkhan po [36]buddhā[36] ka ra varma dang/ zhu chen gyi lo tsā ba dge slong rin chen bzang pos bsgyur cing zhus te gtan la phab pa'o//

Notes to the Deśana-stava

1. C gnas pa. 2. P, N, C par. 3. C gyur. 4. C rtsa. 5. P mi. 6. D dgod. 7. Correct from sogs. 8. C dang bas slar yang dad. 9. C der. 10. C mtshon. 11. C lta. 12. P, N, C rnam. 13. P, N dus. 14. D 'khrul. 15. C 'gyur. 16. P, N, C cha'i tshogs. 17. P rgyal. 18. C 'khyams. 19. C ltar. 20. P, N, C pa. 21. C gis. 22. P, D bsten. 23. P gyur. 24. P, N gis. 25. N, C bzad. 26. P, C rtogs. 27. P, C lta. 28. D rtsol. 29. D rings. 30. C ba. 31. C brten. 32. P, N, C cing. 33. P bskyed. 34. D de. 35. C ni. 36. N, C bud dha.

Deśana-stava-vṛtti

(O 2049, P Bstod-tshogs Ka 241b.3-268b.7; T 1160, D Ka 206b.5-229b.7; N Ka 226a.7-252a.5; C Ka 239b.4-268a.1)

rgya gar skad du/ de sha na sta ba bṛtti/ bod skad du/ bshags pa'i bstod pa'i 'grel pa//

'jam dpal gzhon nur gyur pa la phyag 'tshal lo//

'di na bstod pa byed pa'i dus su bstod pa rtsom pa rnams sangs rgyas kyi rgyu dang/ 'bras bu dang/ dgos pa mdzad pa'i mtshan nyid kyi gnas skabs rnam pa gsum las brtsams te smra bar byed la/ bstod pa byed pa de yang dad pa dang/ mang du thos pa dang/ nyam nga ba'i gnas skabs thob pa ste/ rnam pa gsum yin no//

de la 'di ni gtso cher mang du thos pa'i rgyus dgos mdzad pa'i gnas skabs la brten te bcom ldan 'das kyi yon tan brjod pa'i sgo nas sdig pa bshags pa'i tshul smra bar 'dod pa'i phyir/

(1) sman pa'i rgyal po mnyam med 'gro ba'i bla//
nyes pa kun bral yon tan 'byung ba'i gnas//
skyabs khyed nye bar dmigs nas rtag na ba//
rang gi nyes pa'i 'gyur brjod bshags par bgyi//

zhes bya ba la sogs pa smos pa yin te/ sman pa'i rgyal po zhes bya ba ni sman pa'i gtso bo ste/ nyon mongs pa'i nad kyis gdungs shing ngan 'gror 'gro ba'i sems can rnams gso ba'i rig pa mkhyen pa yin pa'i phyir ro//

de nyid kyis na mnyam med ces bya ste/ tshangs pa dang drag (P 242a:) po la sogs pa'i nang na 'di dang thabs mnyam pa yod pa ma yin no//

gzhan yang de nyid ni khams gsum pa rnams la lam gyi dam pa ston par mdzad pa yin pas na 'gro ba'i bla ma'o//

gal te de lta na nyan thos dang rang sangs rgyas dag kyang 'gro ba'i bla ma yin no zhe na/ de las khyad par du bya ba'i phyir nyes pa kun bral zhes bya ba smos pa yin te/ 'dod chags dang/ zhe sdang dang/ gti mug la sogs pa ni sems kyi rgyun la yang dag pa'i ye shes skye ba'i gegs byed pas na nyes pa zhes bya [1]ba[1] la/ de dag bag chags dang bcas pa ma lus pa dang bral zhing nges par spangs pa'o//

nyes pa dang bral ba 'ba' zhig tsam gyis bla mar gyur pa yin nam zhe na/ de'i phyir yon tan 'byung ba'i gnas zhes bya ba [2] smos te/ bslab cing byang bar bya ba yin pas na/ yon tan te/ stobs dang/ mi 'jigs pa la [3]byas[3] la/ de rnams kyi 'byung gnas ni [4]skyed[4] pa'i gzhi zhes bya ba'i tha tshig go//

rgyu de dag nyid kyis na skyabs su 'os pa yin pa'i phyir skyabs te/ gang la brten nas sdig pa la sogs pa'i mi mthun pa'i phyogs zad par byed cing/ thun mongs ma yin pa'i yon tan gyi bdag nyid che ba mnga' bas sangs rgyas bcom ldan 'das ni skyabs dam pa yin pa'i

phyir skyabs zhes bya'o//

khyed ces bya ba mngon sum gyi shes pas dmigs pa'i yul du gyur pa'o//

[5]nye bar[5] dmigs nas zhes bya ba ni mngon par dad pa'i sems kyis dmigs shing mngon sum du byas nas nyes pa bshags par bgyi'o zhes bya bar sbyar ro//

ci'i phyir bshags she na/ rtag na ba zhes bya ba smos te/ sems kyi rgyud nyon mongs pa'i nad kyis gdungs shing bdag dang bdag gir 'dzin pa'i mtshan nyid dang ldan pa la bya'i rlung (242b) la sogs pa [6]'khrug[6] pa la ni mi bya ste/ 'dir gnas skabs ma yin pa'i phyir ro//

rang gi nyes pa'i 'gyur ba ni rang nyid kyi sems nyon mongs pa'i dbang [7]gis[7] rang bzhin nyams shing gnas skabs gzhan du 'gyur ba'i tshul gang dag yin pa [8]tshig[8] gis brjod pa'i thal mo sbyar ba la sogs pa lus kyi gus pa'i tshul dang yang ldan pas bshags par bgyi zhing mi bcab par mngon sum du brjod par bgyi'o zhes bya ba'i don to//

de ltar tshigs su bcad pa dang po 'di ni bdag nyid kyi bya bar brjod par bya ba dang/ 'brel pa dang/ dgos pa dang/ dgos pa'i yang dgos pa ston pa yin te/ thams cad mkhyen pa nyid yon tan brjod pa'i sgo nas rang gi nyes pa bshags pa ni brjod par bya ba yin la/ bstod pa'i tshig ni brjod pa yin no//

de dag rgyu 'bras su 'brel pa ni 'brel pa yin no//

lam shes pa'i sgo nas nyon mongs pa las ldog pa ni dgos pa yin no//

de la brten te rim gyis sangs rgyas kyi go 'phang nyid 'thob pa ni dgos pa'i yang dgos pa yin no//

de'i nyes pa'i 'gyur ba de nyid bstan par bya ba'i phyir/

(2) shin tu rgal dka'i chu bo'i rgyun 'dra zhing/
rtog dang dpyod pa ngan pa'i dba' rlabs can//
nyon mongs chu srin 'dzin khris dkrugs pa na//
bdag gi gang gi sems la'ang zhi ma mchis//

zhes bya ba la sogs pa smos pa yin te/ kye bcom ldan 'das bdag gi rang gi sems la zhi zhing nyon mongs pa dang bral ba ma mchis so//

ji ltar med par gyur ce na/ shin tu rgal dka'i chu bo'i rgyun 'dra zhes smos te/ 'dra ba zhes bya ba ni dper bya ba ste/ ji ltar chu bo'i rgyun drag pos bdas shing g.yengs par gyur pa dag sdug bsngal chen po nyams su myong bar gyur pa yin pa de bzhin du 'khor ba'i gnas su nyon mongs pa'i chu bo'i rgyun bzlog par dka' bas (234a) g.yengs par gyur pas na sems la zhi ba dang bde ba ma mchis so zhes bya ba'i don to//

ci'i phyir zhe na/ rtog dang dpyod pa ngan pa'i dba' [9]rlabs[9] can zhes bya ba smos te/ rtog pas na rtog pa ste sems kyi rgyu ba rtsing ba'o//

[10]dpyod[10] pas na dpyod pa ste sems zhib pa'i rnam pa'o//

rtog pa dang dpyod pa yang yin la ngan pa yang yin pas rtog dpyod ngan pa ste nyon mongs pa can no//

de nyid ni dba' rlabs te sems gang la nyon mongs pa can gyi rtog pa dang dpyod pa'i rnam pas dkrugs shing g.yengs pa'i gnas [11] yin pa'i phyir dba' rlabs can te/ de nyid kyis [12]na rgal[12] bar dka' ba yin no//

gzhan yang ji lta bu zhe na/ nyon mongs chu srin 'dzin khris dkrugs pa na zhes bya ba smos te/ rtog dpyod ngan pa'i dbang gis 'dod chags la sogs pa'i nyon mongs pa [13]bskyed[13] par byed [14]la[14]/ de nyid ni sdug bsngal bskyed cing 'dzin pa dam po'i tshul gyis chos mthun [15]pas[15] na chu srin te rgya mtsho'i srog chags so//

de rnams kyi tshogs ni mang po'o//

des dkrugs pa ni khyab cing g.yengs par gyur pa'o//

rgyu des na ji srid nyon mongs pa can gyi rtog pa ma sangs pa de srid ni rang gi sems zhi zhing dkar po'i chos skye ba'i gzhir mi 'gyur ba'o//

de yang lan [16]tshwa'i[16] chu bo'i mdo las/

bdag ni nor phrogs rkun po rnams la 'jigs pa [17]yod[17]min te//

de dag gis ni nor bzang 'phrog par byed na de yang yod ma yin//

yid kyi dge ba'i nor ni legs par rab tu bsags [18]bsags[18] pa//

bdag gi tha mal rnam rtog dag [19]gis[19] mngon du 'phrog par byed//

ri khrod dang ni mun khang dag dang nags ni stug po ru//

nor ni rkun po rnams las 'di ni legs par bsrung nus kyi//

gang du dge ba'i nor ni 'phags min rtog pa 'di yis ni//

bcom par ma gyur (243b) sa phyogs de ni 'gro na yod ma yin//

zhes bshad pa yin no//

de la dang po kho nar bcom ldan 'das kyis 'dod chags dang/ zhe sdang dang/ gti mug dang ldan pa rnams la go rims bzhin mi gtsang ba dang byams pa dang/ rten cing 'brel par 'byung ba ston par mdzad cing/ tshangs pa'i gnas bzhi gsungs pa dang mi mthun par gyur pa'i gnas skabs su gyur pa bstan par bya ba'i phyir/

(3) 'dod chags rgya mtsho'i dba' rlabs che 'khrugs tshe//

gal te mi gtsang [20]gzings[20] la brten gyur na//

der ni bdag yid zhe sdang me yis ni//
rtswa skam bzhin du nges bsregs nye bar bcom//

zhes bya ba la sogs pa smos te/ 'dod chags ni 'dod pa'i dod chags dang/ dngos po'i 'dod chags so//

de nyid ni mang ba dang stobs che ba'i phyir rgya mtsho'o//

dba' rlabs ni de dang ldan pa'i rnam par rtog pa du ma ste/ des 'khrugs pa dang g.yo zhing bskyod par gyur pa'o//

de yang mdo de nyid las/

ji ltar dang ba'i chu [21]'bab[21] rgya mtsho ni//
mi g.yo dba' rlabs kyis ni rab 'khrug byed//
de bzhin rtse gcig gyur pa'i sems kyi chu//
rnam par rtog pas rab tu 'khrug par byed//

ces bshad pa yin no//

de ltar gyur pa de'i tshe ci zhig bya ba yin zhe na/ gnyen po bsten par bya ba yin pas de'i phyir gal te mi gtsang gzings la brten gyur na zhes bya ba smos te/ gal te [22]btsal[22] ba'i phyir mi gtsang ba ste mi sdug pa'i dngos po bsgom zhing 'dod chags kyi rgya mtsho rgal ba'i thabs kyi gzings la [23]brten[23] cing gnas par gyur pa'o//

gnas skabs der sems ji ltar gnas she na/ [24]der[24] ni bdag yid zhe sdang me yis ni// rtswa skam bzhin du nges bsregs nye bar bcom zhes bya ba smos te/ bsgom pa'i gnas skabs der yul yid du mi 'ong ba la brten pa'i dbang gis bdag [25]gi[25] yid zhe sdang gi mes (244a) rtswa [26]skam[26] po bsregs pa bzhin du yid la gnod par gyur gyi 'dod chags dang bral ba'i sems zhi ba ni rnyed par ma gyur to zhes rang gi nyes pa brjod pa yin no//

de ltar zhe sdang gis gnod pa la rang gi gnyen po bsten mod ce

na/ de'i phyir/

(4a) zhe sdang me yi gdung ba zhi bya'i phyir//

la sogs pa smos te/ zhe sdang ni gzhan la gnod pa'i sems te/ mnar sems kyi rnam pa'o//

de nyid me ste de las byung ba'i yid mi bde ba'i gdung bas sems kyi rgyud kun nas yongs su sreg pa'o//

zhi ba ni gnod pa de zhi ba ste sems kyi rgyun de las bzlog pa'o//

phyir zhes bya ba ni de'i don du'o//

zhi ba'i phyir ci zhig byed ce na/

(b) gal te byams pa'i rdzing ni bsgoms gyur kyang//

zhes bya ba smos te/ gal te zhe sdang gi me'i gnyen por sems can thams cad bde bar 'dod pa'i byams pa ste/ mdza' ba'i sems rdzing gi chu ltar bsil ba zhe sdang gi me 'jil bar nus pa bsgoms shing mang du byas par gyur kyang ngo//

de las ci 'gyur zhe na/

(c) der ni skye bo thams cad bder 'dod pa'i//

zhes bya ba smos te/ de ltar [27]bsgom[27] pa'i gnas skabs der skye bo thams cad ces bya ba khams gsum par gtogs pa'i 'gro ba ma lus pa la byams pa'i sems kyis dmigs pa'i bde bar 'dod cing gnod pa dang bral bar dga' ba'i sems so//

gal te yid 'di de ltar gtod pa na cir 'gyur zhe na/

(d) chags pa'i 'dam gyis yid ni zin par gyur//

ces bya ba smos te/ byams pa'i sems kyis bde bar 'dod pa na rjes su

dga' ba'i sems dang 'brel ba'i sred pa'i 'dod chags skye bar 'gyur la/ de nyid ni sems zhen cing bying ba'i gnas su gyur pas na 'dam ste/ de lta bus yid ni kun nas zin par [28]gyur[28] ro//

'di skad ston te/ mngon par dga' ba (244b) dang bcas pa'i byams pa'i sems kyis 'gro ba rnams la chags pa'i kun tu 'dzin pa skye bar 'gyur ba na de nyid ni nyes pa yin no//

de ltar yang ji ltar sgrub par byed ce na/ de'i phyir/

(5a) chags pa'i 'dam gyi dri ma rnam dag phyir//

zhes bya ba smos te/ chags pa ni dngos po rnams la mngon par zhen pa'o//

de nyid ni 'khor ba'i rgyur gyur pas na 'dam lta bu'o//

de nyid ni dri ma ste rang gi yid bdag dang bdag gir zhen pa'i skyon chags pa'o//

de lta bu'i dri ma rnam par dag cing sbyong ba'i phyir ci zhig bya zhe na/

(b) gal te de ni btang snyoms chus khru yang//

zhes bya ba smos te/ 'dam gyi dri ma lta bur chags pa de shes rab kyi blos nyes pa yin par shes par bya la/ 'gro ba thams cad la kun tu [29]ltos[29] pa med cing rjes su chags pa dang khong khro ba dang bral ba'i btang snyoms chu lta bus 'khru zhing dri ma sel bar byed pa na nyes pa cir 'gyur zhe na/

(cd) der ni 'gro kun nyams thag sel ba yi//
'jig rten mgon po snying rje'ang rnam par nyams//

zhes bya ba smos te/ kye 'jig rten gyi mgon po de ltar btang snyoms la bzhag pa'i gnas skabs der ni sems can thams cad 'don par byed pas rab tu 'jug pas 'gro ba thams cad kyi sdug bsngal sel bar byed

pa'i snying rje chen po 'jig rten gyi mgon dang skyabs su gyur pa de yang rnam par nyams shing med par gyur pa des na bdag byang chub sems dpa' nyid du mi 'gyur ro//

'on te snying rje de nyid kyang bsam mod ce na/

(6ab) gtso bo gal te snying rje sgom pa na//
bdag ni mya ngan chen po kun tu skye//

zhes bya ba smos te/ gtso bo zhes bya ba ni bod pa'o//

gal te skyon de mthong nas snying rje nyid bsgom zhing mngon du byed pa na bdag gi yid la snying rje'i tshul las byung ba'i (245a) mya ngan zhes bya ba yid kyi gdung ba chen po kun tu skye bar 'gyur te/ kye ma'o sems can 'di rnams sdug bsngal [30]gyis[30] kun tu nyon mongs par 'gyur ro [31]zhes[31] snyam pa'i mya ngan [32]gyi[32] sems shin tu gdungs par 'gyur ro zhes bya ba'i don to//

de la ci zhig bya zhe na/

(c) 'di ni zhi phyir gal te dga' bsten na//

zhes bya ba smos te/ snying rje las byung ba'i gdung ba zhi zhing mnyam par gnas pa'i phyir dga' ba zhes bya ba'i tshangs pa'i gnas la brten cing gnas par gyur na/ de las cir 'gyur zhe na/

(d) g.yo ba'i sems ni rgod pa nyid du gyur//

zhes bya ba smos te/ de ltar dga' ba'i dngos po la yid btang ba na yul la g.yo zhing rnam par 'gyur ba'i yid gzengs bstod pa'i dbang gis rgod cing khengs pa nyid du 'gyur gyi rang bzhin zhi bar mi gnas so//

'on te de nyid zhi bar bya ba'i phyir thabs gzhan zhig la [33]bsten[33] mod ce na/

(7ab) gal te dga' ba zhi phyir skyo skyed na//
de ru sems ni dbang med zhum par 'gyur//

zhes bya ba smos te/ dga' bas dregs pa'i sems zhi bar bya ba'i phyir skyo ba skyed par byed pa'i dngos po sdug bsngal gyi rnam pa la sogs pa la dmigs nas skyo ba [34]skyed[34] par byed pa na/ gnas skabs de ru ni skyo bar byed pa nyid kyi [35]rgyus[35] sems rang dbang med par zhum zhing dmigs pa la gtod mi nus par rtsol ba zhan pa nyid du 'gyur ro zhes bya ba'i don to//

de ltar gyur pa na spro bas gzengs bstod na nyes pa cir 'gyur zhe na/

(cd) gal te brtson pas dman las bstod pa na//
nga rgyal dgra yi spyod yul dag gu 'gyur//

zhes bya ba la sogs pa smos te/ brtson zhing 'bad pa dang ldan pas sems zhum zhing dman pa las dregs pa skye bar byed pa'i tshul gang yang rung bas gzengs bstod par byas na yang nyes par [36] 'gyur te/ ci zhig zhe na/ (245b) nga rgyal gyi dbang du gyur te/ nga rgyal dang lhag pa'i nga rgyal la sogs dgra ltar dge ba'i nor 'joms pa'i spyod yul du 'gyur zhing de'i dbang du 'gyur ba ste/ nga rgyal zhes bya ba'i dgra bo de'i bran du 'gyur ro zhes bya ba'i don to//

de ltar tshangs pa'i gnas pa bzhi la dmigs pa na sems kyi skyon du gyur pa bstan nas/ da ni nga rgyal gyi gnyen po bsten pa na skyon du 'gyur ba bstan pa'i phyir/

(8a) de yi gnyen por thams cad stong nyid sgom//

zhes bya ba smos te/ nga rgyal zhes bya ba'i dgra bo de bsal ba'i phyir de'i gnyen por gyur pa'i sems kyi 'jug pa thams cad sel ba thams cad stong pa nyid ces bya ba/ rgyu ba dang mi rgyu ba dngos

po thams cad rnam par 'jig pa'i stong pa nyid bsgoms pas nga rgyal la sogs pa'i mi mthun pa'i phyogs thams cad ldog par 'gyur ba ni [37]gcig gi gcig[37] spangs pa'i mtshan nyid mun pa dang snang ba lta bu 'am/ lhan cig mi gnas pa'i mtshan nyid gzugs can gyi rdzas yul bum pa dang snam bu lta bu dang 'dra ba yin pa las/ 'dir gzugs can gyi lhan cig mi gnas pa bsal te stong pa nyid kyi don sgom pa la bya'o//

de ltar stong nyid kyi don sgom pa na yang cir 'gyur zhe na/

(b) der ni gzhan gyi don la brtson med gyur//

ces bya ba smos te/ thams cad stong par sgom pa'i gnas skabs der rang dang sems can ma dmigs pa'i phyir 'gro ba gzhan dag smin cing 'gro ba'i don bya ba la brtson zhing 'bad pa med de/ de las ldog par 'gyur ro zhes bya ba'i don to//

skyon de ltar gyur pas ci zhig dmigs she na/ ci'i phyir/

(c) gal te de yi don du kun rdzob [38]bsten[38]//

[39]zhes[39] bya ba smos te/ stong pa nyid du [40]lta[40] ba'i skyon de bsal ba'i don du kun rdzob ces bya ba yang dag pa'i don mthong ba la sgrib pa dngos po'i chos la [41]rten[41] cing gnas par byed na'o//

de las kyang skyon ci zhig 'byung zhe na/

(d) der yid nor gyi (246a) bsam pa skye bar 'gyur//

zhes bya ba smos te/ de ltar dngos po la sems sbyar ba nyo tshong la sogs pa ci nas kyang nor spel zhing sgrub pa'i bsam pa skye bas yid gdung zhing nyon mongs par 'gyur te/ kun rdzob la [42]rten[42] cing sbyin pa la sogs gtong bar 'dod pa na gser dang nor bu la sogs pa nor gyi dngos po du ma dag nye bar [43]gsog[43] pa'i blo skye bar 'gyur

ba'i phyir ro//

gal te de ltar nor [44]gsog[44] pa'i bsam pa bskyed kyang nyes pa ci zhig yod ce na/

(9a) gal te yid nor [45]gsog[45] la sbyar na//

zhes bya ba smos te/ gal te nor la sred pa bskyed nas bsam gtan la sogs pa'i khyad par can gyi sbyor ba spangs nas rang gi yid gser la sogs pa nor [46]gsog[46] cing sdud pa [47]la[47] nye bar sbyar zhing [48]sred[48] pa [49]skyed[49] na de'i tshe yid phyin ci log gi dbang du gyur pa nyid yin pas/

(b) nyes pa kun gyi chang ni ldud 'gyur zhing//

zhes bya ba gzhan gyis brnyas pa na bag med par gyur pa dang/ lus nyon mongs la sogs pa'i nyes pa 'byung la/ nyes pa de nyid kyis ni [50] nor gyis skyob pa'i skyes bu la nyes pa'i rgyur gyur pa chang lta bu de ldud cing skye ba yin no//

gzhan yang nyes pa ci zhig tu 'gyur zhe na/

(c) dregs dang rmongs pa'i gnyid kyis myos pas na//

zhes bya ba smos te/ rgyu de dag nyid kyis sems bya ba dang bya ba ma yin pa'i dbye ba mi shes pas myos par byas pa yin no//

gang gis myos par byas she na/ dregs dang rmongs pa'i gnyid kyis zhes bya ba ste/ ra ro ba'i skyes bu dang 'dra bar dregs shing khengs pa dang rmongs pas blo gros nyams pa dang/ gnyid dang rmugs pa'i dbang du gyur pa ste dregs pas ni rmongs pa yin la/ rmongs pas na gnyid kyis myos par 'gyur ba'o//

de dag las kyang nyes pa ci zhig 'byung zhe na/

(d) mngon 'dod thams cad bcom (246b) pa nyid du 'gyur//

zhes bya ba smos te/ mthong ba'i chos dang skye ba gzhan du dam pas bsgrub par bya ba gang dag yin pa 'am/ mngon par mtho ba dang nges par legs pa'i rgyur gyur pa'i mngon par 'dod pa'i don thams cad bcom zhing brlag par 'gyur ro//

nyid ces bya ba ni nges par gzung ba'o//

'dir bsdus pa'i don ni 'di yin te/ nor [51]gsog[51] pa sred pa yin la de ni yongs su brnyas par 'gyur ba la sogs pa'i nyes pa rnams kyi rgyu yin no//

de yang lan [52]tshwa'i[52] chu bo'i mdo las/

'di de gus pa thams cad dang//
yon tan rnams ni 'jig byed de//
gang gis ri rab ltar lci ba'ang//
shing bal lta bur yang bar byed//

[53]sred[53] pas dgun gyi dus su ni//
kha ba can yang grang ba'ang//
mya ngam dag tu nyi ma'i zer//
'bar ba dag kyang tshar mi tshor//

sred pas gting mtha' med pa dang//
gnod pa du mas nyam nga ba'i//
rgya mtsho'ang glang rjes tsam nyid du//
shin tu chung ba nyid du sems//

zhes gsungs pa yin no//

de ltar sems mi mnyam pa'i tshul bstan nas/ nor bsags pa las snying por bya ba'i sbyin pa nyid du yang rjes su mi mthun pa'i sems bstan pa'i phyir/

(10ab) gang tshe bdag ni sbyin par 'dod na yang//

ser sna stobs can gyis ni nges par 'dzin//

ces bya ba la sogs pa smos te/ dus gang gi tshe dka' bas bsags pa'i nor slong ba rnams la bdag sbyin par bya bar 'dod cing 'gyed par spro ba na yang ser sna stobs can zhes bya ba dngos po la mngon par zhen cing chags par byed pa'i ser sna'i kun tu 'ching [54]ba[54] thog ma med pa'i dus can stobs dang ldan pa dag gis nges par 'dzin cing blo la dam por chags pas gtong ba'i mthu med par byed do//

de'i tshe ci zhig bya zhe na/

(cd) gal te de bsal ci ste byin gyur na'ang//
de tshe yun ring dus su rjes su 'gyod//

(247a) ces bya ba la sogs pa smos te/ gnyen po'i phyogs [55]bsgom[55] pa'i stobs kyis ser sna de bsal [56]cing[56] spangs nas zhing du gyur pa [57]'ga' zhig la dngos po[57] 'ga' zhig byin par gyur na yang/ de'i tshe slar yang ser sna'i sred pa las byung ba'i sems kyi gdung bas yun ring [58]po'i[58] dus su rdzas btang ba rjes su 'gyod par 'gyur ro//

gal te mos pa brtan pas sems de slar bzlog pa na yang cir 'gyur zhe na/

(11a) gal te [59]dad pas slar yang dang[59] byas kyang//

zhes bya ba smos te/ dad pa ni sems kyi [60]dang ba[60] ste/ yid ches pa dang yon tan mngon par 'dod pa'i dad pas sems kyi dri ma bsal te dang zhing rnyog pa med par byas kyang

(b) 'jig rten gzhan gyi 'bras bur de ltung 'gyur//

zhes bya ba rdzas btang ba'i 'bras bu yang mngon par zhen cing lan la re ba'i tshul gyis sems de skyon chags par 'ghur ro zhes bya ba'i don to//

de ltar skyon chags pa na/

(c) mi rtag shes pas re ba [61]med byas[61] na//

zhes bya ba 'du byed thams cad mi rtag pa zhes smos pa'i ston pa'i bka' dran zhing/ mi rtag pa'i tshul du ma dag [62] la brtags nas rdzas la sogs pa rtag pa med de skad cig ma'i tshul yin par shes par bya ba'i gnyen po des lan la re ba [63]'am[63] sbyin pa'i rnam par smin pa las byung ba'i longs spyod la sogs pa la ma chags par byas nas sems kyi rnyog pa de bsal ba na yang rjes su mthun par mi gnas te/ ci zhig [64]gis she[64] na/

(d) rgyu mtshan med pas le los rnam par zhum//

zhes bya ba rgyu sbyin pa btang ba 'dis [65]'bras bu[65] longs spyod chen po 'di lta bu zhig [66]'thob[66] pas na de lta bu'i 'bras bu bsgrub pa'i phyir sbyin pa la sogs pa rgyur gyur pa rnams la 'bad par byed pa yin na/ 'bras bu la re ba med par byas pa'i phyir/ sbyin pa la sogs pa'i chos la rtsol mi 'dod cing le lo'i dbang gis sems rnam par zhum zhing sgyid zhan pa nyid du 'gyur ro zhes bya ba'i (247b) tha tshig go//

rang gi don la nyams par brjod de bshags pa bstan nas/ gzhan gyi don las kyang nyams par gyur pa bstan pa'i phyir/

(12a) mgon po 'jig rten sdug bsngal gyis rab gzir//

zhes bya ba smos te/ kye mgon po sems can gyi 'jig rten 'di dag 'du byed la sogs pa 'am/ skye ba la sogs pa'i sdug bsngal gsum [67]mam[67]/ brgyad du grags pa dag gis rab tu gzir cing shin tu nyam thag par byas pa de dag kyang/

(b) sngon tshe'ang gnyen du gyur pa la bltas nas//

zhes bya ba 'khor ba'i gnas 'dir skye ba brgyud pa'i tshe gzhan dag tu yang pha ma la sogs pa gnyen du gyur cing bdag dang rjes su 'brel par gyur pa yin par blos [68]bltas[68] shing yid kyis bsams nas so//

yang zhes bya ba ni [69]da[69]ltar 'ba' zhig tu ma zad pa'o//

rgyu de las brten nas ci zhig byed ce na/

(c) gal te gzhan don spyod par 'dod na yang//

zhes bya ba sems can sdug bsngal gyis nyen pa dag gnyen du ma gyur pa med pas de rnams kyi gnod pa [70]gsal[70] ba'i phyir sbyin pa la sogs pas gzhan gyi don bya'i/ byang chub sems dpa'i spyad pa spyod par 'dod cing bya ba de rdzogs par rtsom pa na yang de'i ci zhig tu gyur [71]zhe[71] na/

(d) bdag tu 'du shes pa [72]yis[72] dbang med 'dzin//

[73]zhes[73] bya ba smos te/ nye du la sogs pa [74]la zhen pa las[74] bag chags las byung ba'i bdag dang bdag gi 'du shes kyis rang dbang med par 'dzin cing dbang du byed pas bdag med pa la bdag tu lta ba'i phyin ci log tu 'gyur ro zhes bya ba'i don to//

de ltar bdag tu lta ba la [75]nye ba[75] ci zhig yod ce na/

(13a) bdag tu lta ba'i rjes su nga rgyal 'brang//

zhes bya ba smos te/ bdag ces bya ba ni yod do zhes bya ba ni bdag tu lta ba ste/ bdag med pa la bdag tu rlom pa gang yin pa de ni nga rgyal yin la/ nga rgyal de ni bdag tu lta ba'i rjes su 'brang ste/ (248a) rtag pa dang brtan pa dang bdag yod pa la sogs pa mu stegs pa'i lta ba la zhen par 'gyur ro zhes bya ba'i don to//

des kyang nyes pa ci zhig skyed ce na/

(b) de ni nga'i zhes yongs su 'dzin par byed//

ces bya ba smos te/ nga rgyal las byung ba'i ltung ba de yang nga'i zhes bya ba 'am/ bdag [76]gis[76] snyam pa'i yongs su 'dzin pa dam po skye bar byed pa des 'ching bar byed do//

de ltar gyur pa des kyang nyes pa'i tshogs ci zhig [77]skyed[77] ce na/

(c) der ni nga rgyal dregs dang 'dod sogs kyis//

zhes bya ba smos te/ der ni zhes bya ba nga'i zhes yongs su 'dzin pa skye ba'i gnas dkabs de'i tshe na nga rgyal [78] sogs pa'i nyes pa 'byung ste/ nga rgyal ni nga rgyal dang lhag pa'i nga rgyal la sogs pa'i nyes pa'o//

dregs pa ni sems rgyas shing gzengs mtho ba'o//

'dod pa ni 'dod pa ste des chags pa'i yul la sred pa [79]skyed[79] pa'o//

sogs pa smos pas [80]ni[80] zhe sdang dang gti mug la sogs pa nyon mongs pa gzhan rnams bsdus la/ de dag gis kyang ci zhig byed ce na/

(d) khros pa'i dgra bzhin du ni rnam par 'joms//

zhes bya ba smos te/ 'di ltar zhe 'gras par gyur pa'i dgra bo dag shin tu khros pa na srog dang bral bar byed pa la sogs pa'i gnod pa du ma [81]skyed[81] par byed pa de bzhin du/ nyon mongs pa'i tshogs de dag gis kyang dge ba'i srog 'phrog cing 'gyur ba'i sdug bsngal sna tshogs [82]skyed[82] par byed do//

bdag tu lta ba ni nyes pa thams cad kyi gzhi yin pa'i phyir ro// de yang/

bdag yod na ni gzhan du 'du shes shing//
bdag gzhan cha las yongs su 'dzin dang sdang//

'di gnyis dang ni kun tu 'brel pa las//
nyes pa thams cad rab tu skye bar 'gyur//

zhes slob dpon chos kyi grags pas bshad pa yin (248b) no//

nga rgyal la sogs pa'i nyes pa de dag nyid kyis mi mthun pa'i phyogs bskyed pa'i dpe bstan pa'i phyir/

(14ab) gang tshe bdud kyi sde ltar 'jigs pa yi//
nyon mongs dra ba kun nas bdo gyur pa//

zhes bya ba la sogs pa smos te/ dus gang gi tshe na bdud kyi sde zhes bya ba bdud ni 'dod pa'i khams kyi dbang phyug ste/ de'i sde ni dpung tshogs yin la/ de dag kyang mtshon cha sna tshogs thogs shing rgol ba dang g.yul du 'jug pa'i tshul du ma ston pas shin tu 'jigs su rung ba yin no//

ltar zhes bya ba ni 'dra ba ste/ nyon mongs pa'i tshogs rnams kyang gnod pa sna tshogs skyed pas 'jigs pa yin pa'i phyir ro//

nyon mongs pa ni 'dod chags la sogs pa yin la/ dra ba ni de dag gi tshogs mang po la bya ba 'am/ de dag gis kun nas dkris pas bsdams shing 'ching bar byed pa yin la/ de lta bu'i nyon mongs pa de kun nas bdo bar gyur cing yul gyi bag la nyal [83]sad[83] par byas te/ nyon mongs pa'i kun nas dkris pa rnam pa thams cad du 'bar bar gyur pa na nyon mongs pa'i tshogs nyid bdud kyi sde yin la/ de lta bu mi bzad pa'i nyon mongs pa'i shugs 'bar bar gyur pa/

(c) de tshe dus mtshan mi [84]bzad[84] lta bur ni//

zhes bya ba la/ dus zhes bya ba ni gshin rje'i pho nya yod de/ des gang gi mtshan mo skyes bu'i mgul du zhags pas btags te khyer bar 'dod pa'i mtshan ma de ni dus mtshan zhes bya'o//

lta bur zhes bya ba ni 'dra ba ste/ nyon mongs pa'i dra ba de ni de dang tshul 'dra ste/ gang gis na shin tu mi bzad pa'i 'jigs

pa skyed par chos mthun pa yin no//

de lta bur zhes bya ba ni/

(d) nag po'i phyogs kyi mun pa rnam par 'phel//

zhes bya ba bdud kyi phyogs dkar po'i chos dang mi mthun par gyur pa'i rmongs pa'i (249a) mun pa de rnam par 'phel zhing rgyas par [85]'gyur[85] pa 'am/ yang na nag po'i phyogs zhes bya ba ni zla ba mar ngo la bya la de'i mun pa smag tu gyur pa'i nang na dgra po 'ga' zhig gis mtshon cha sna tshogs kyi char phab na shin tu 'jigs pa yin pa dang 'dra bar nyon mongs pa'i phyogs kyi mun pas bsgribs shing dkar po'i chos kyi snang ba dang bral ba na/ gnod pa dang sdug bsngal sna tshogs rnam par 'phel bar 'gyur ro zhes bya ba'i don to//

de ltar dpe'i tshul du ma bstan pas bdag tu lta ba las 'byung ba'i nyon mongs pa'i tshogs rnams shin tu 'jigs su rung bar bstan pa yin la de nyid kyis na zhi bar bya ba'i phyir sdig pa smod pa'i sgo nas 'chags par 'dod pa'i phyir/

(15a) sdig pa brjod [86]bgyi[86] rjes 'gyod [87]brnag[87] dka' zhing//

zhes bya ba smos te/ kye bcom ldan 'das khyed kyi spyan sngar sdug pa dang mi sdug pa dag gi phyir sdig pa du ma bgyis shing bsags pa'i sdig pa gang yin pa de brjod par bgyi zhing rjes su bsgrag par bgyi'o//

ji lta bu zhe na/ rjes 'gyod [88]brnag[88] dka' zhing zhes bya ba ste/ gang zhig byas na rjes su 'gyod pa'i sems kyi rgyud [89]srid[89] par nus pa [90]brnag[90] dka' zhing bzod par dka' ba skye ba de ni sdig pa'i rang bzhin yin pa'i phyir ro//

gzhan yang ji lta bu zhe na/

(b) skye ba sdug bsngal 'gyur ba mi bzad lags//

zhes bya ba smos te/ skye ba ni 'gro ba ltar lus len pa'o//

sdug bsngal ni phung po lnga'i bdag nyid can no//

skye ba sdug bsngal ni skye ba sdug bsngal te de yang dang yang du len cing 'dzin par gyur pa na las dang nyon mongs pa las byung ba'i 'gyur ba'i sdug bsngal bskyed cing nyams su myong bar byed pa de ni mi bzad pa yin te/ shin tu [91]brnag[91] par dka' ba'i lus dang sems kyi sdug bsngal du ma [92]skyed[92] pa (249b) lags so zhes bya ba'i don to//

de ltar na

(c) de las lhag pa'i rab gnod ci zhig mchis//

zhes bya ba nyon mongs pa las byung ba'i sdug bsngal de las lhag par ches rab tu gnod par byed pa'i dngos po ci zhig mchis zhes dri ba'i sgo nas/ de las lhag pa'i rab tu gnod pa ni ci 'ang ma mchis so zhes gnes par gzung ba'o//

de ltar sdug bsngal mi bzad pa'i rgyu yin par shes nas ni dor ba'i rigs pa las de ltar mi byed kyi/

(d) de ltar na yang de la rang nyid spyod//

ces bya ba sdug bsngal gyi rgyu yin du zin na yang de'i rgyur gyur pa'i sdig pa de la bdag rang nyid mngon sum du spyod par byed kyi de las ldog par [93]mi[93] bgyid pa de nyon mongs pa'i dbang du gyur pa yin no zhes rang gi nyes pa brjod pa'i sgo nas 'chags pa'o//

gal te de ltar yin na de las sems bzlog cing [94]spong[94] bar rigs pa yin pa las de ltar yang bzod par mi nus par bstan pa'i phyir/

(16a) gal te sna tshogs sdug bsngal rgyur gyur pa'i//

zhes bya ba smos te/ 'di ltar bzod pa ni bde ba thams cad kyi 'byung gnas yin la/ khro ba ni sdug bsngal thams cad kyi gzhir gyur pa yin pas/ gal te [95]sems 'di[95] sna tshogs sdug bsngal rgyur gyur pa'i zhes bya ba 'jig rten 'di dang gzhan gyi sdug bsngal lus dang sems kyi cha las byung ba rnam pa sna tshogs pa'i gzhi dang rgyur gyur pa ni zhe sdang yin te/ de las ni sems can la 'tshe bar byed pa 'byung ba yin pa'i phyir/

(b) gzhan la gnod pa byed pa las bzlog [96]na[96]//

zhes bya ba khong khro ba las byung ba'i rgyus gzhan la gnod cing sdug bsngal bar byed pa las/ khro ba'i nyes pa rnams dran pa'i sgo nas de las sems rjes su bzlog cing gnyen po dran pas bzod pa [97]bsten[97] par byed pa na'o//

de ltar gnas pa'i tshe cir 'gyur zhe na/ (250a)

(cd) skye bo ngan pa nyes med dgrar gyur pa//
ral gri'i so ltar gdug pas de 'khrug byed//

ces bya ba smos te/ bzod par mi nus kyi blo [98]'khrug[98] cing sems kyi rgyun rnyog pa can du byed do//

gang gis zhe na/ skye bo ngan pa nyes med dgrar gyur pa// ral gri'i so ltar gdug pas [99] zhes bya ba skye bo'i tshogs tshul khrims dang bzod pa la sogs pa dam pa'i spyod pa dang bral ba rang bzhin ngan par gyur pa rnams ni bdag gis gnod [100]pa[100] byas pa'i nyes pa gzhi med par yang rgyu med pa'i dgra bor gyur cing rjes su sdang bar gyur pa rnams kyi spyod pa ral gri'i so ltar gdug cing zhe gcod par byed pas bdag gi sems 'khrug par byed do//

'on te rang bzhin ngan pa de dag la yang bzod pa [101]bsten[101] cing de la brtse bar bya mod ce na/

(17ab) gang tshe bdag yid bzod [102]byed 'dod na yang[102]//
de tshe de yi nyes spyod 'ching bas bsdams//

zhes bya ba smos te/ dus sam skad cig gang gi tshe bdag gi yid 'khrug par byed pa de las bzlog cing gnyen pos sems dang bar byas te/ bzod pa'i tshul la gnas par byed 'dod na yang de'i tshe rang bzhin ngan pa'i dgra bo de'i rang bzhin ngan zhing gnod pa sna tshogs byed pa'i nye bar spyod pa sna tshogs pa sems kyi 'ching bar gyur pa rnams kyi sems slar yang bsdams shing dam du 'ching bar byed pas zhe sdang gi dbang du 'gro'o zhes bya ba'i don to//

de ltar na yang de'i nyer spyod btang snyoms su [103]gzhag[103] cing sems glan mod ce na/

(cd) de ni bkag cing yongs [104]bsdams[104] drag po yi//
zhe sdang me yis yongs skems brtse dang bral//

zhes bya ba la sogs pa smos te/ de'i nye bar spyod pa ngan pa de las byung ba'i zhe sdang gi 'ching ba de nan gyis bkag cing yongs su bsdams pa na [105]brnags[105] drags pa nyid kyi sems kyi (250b) rgyun so na mi gnas shing khong khro ba'i dbang du gyur la/ des na de las byung ba'i zhe sdang drag po [106]de ni[106] bdag dang gzhan gdung bar byed pas me lta bu yin la/ me de yis 'phags pa chos kyi rlan dang sems bral [107]bar[107] byed pas sems kyi rgyud skems par byed pa yin la/ de lta bu des na sems brtse ba dang bral zhing snying rje med de dam pa'i spyod pa bzod cing dang ba dang bral bar gyur ro zhes bya ba'i don to//

de ltar brtse ba dang bral ba'i sems ni ji ltar gnas she na/

(18a) ji ltar mi bzad lta ba'i dug can dag//

ces bya ba la sogs pa smos te/ ji ltar zhes bya ba dper bya ba ni mi bzad lta ba'i dug can dag ces pa sbrul gang bltas pa tsam gyis

gsod par nus [108]shing[108] dug can gyi dbugs kyis brgyal bar byed nus pa'o//

(b) nang gnas shing ni mkhas [109] rnams spong bar byed//

ces bya ba ni shing gang gi khong stong gi cha na de lta bu'i sbrul gdug pas gnas bcas pa'i shing de ni mkhas pa blo dang ldan pa rnams rgyang ring por mod kho na la spong bar byed do//

(cd) de bzhin khong khro'i spyod pa sbed pa yi//
bdag gi bsam pa dge ba [110]rnams[110] spong byed//

ces bya ba ni dpe bshad pa'i don bstan pa ste/ tshul de bzhin du khong khro ba zhes bya ba sbrul gdug pa lta bu'i zhe sdang gi cha las byung ba'i spyod pa gzhan la gnod par byed pa dug lta bu nang na gnas pa'i tshul sbed par byed cing 'chab par byed pa'i bdag gi bsam pa ste/ sems kyi rnam pa shing lta bu ste/ de dge ba rnams zhes bya ba bslab pa gsum la sogs pa mngon par mtho ba dang nges par legs pa'i rgyur gyur pa'i las kyi tshogs rnams kyis spong bar byed cing 'dor bar byed pa 'di skad ston te/ gal te bdag gi sems la mnar sems dang ldan pa'i zhe sdang gi spyod pa sbrul lta bu gnas na de ni snod dug can lta bu yin pas dge (251a) ba'i chos rnams mi gnas shing spong bar byed do zhes bya ba'i don to//

sems la skyon chags pas chos kyi snod du mi 'gyur ba'i tshul gzhan yang bstan pa'i phyir/ nyi ma'i zer gyis zhes bya ba la sogs pa smos te/ bdag gi bsam pa la dam pa'i chos kyi char 'bab pa don ma mchis so zhes bya bar sbyar ro//

tshul ji ltar zhe na/

(19a) nyi ma'i zer gyis bsregs pa'i rdo 'dra zhing//

zhes bya ba smos te/ so ga'i nyi ma'i 'od zer shin tu tsha [111]cing[111] rno bas bsregs shing gdungs pa'i rdo leb la char 'bab pa dang 'dra ba [112]yin te[112]/ 'dra zhing zhes bya ba ni chos [113]mthun[113] pa ste/ ji ltar rdo ba'i ngos la char gyi rgyun 'bab tu zin kyang 'phel ba'am myu gu skye ba la sogs pa mi snang zhing nang du yang bangs par mi 'gyur gyi phyi rol brlan pa tsam kho nar 'gyur la de yang skad cig tsam na mi snang bar 'gyur ro//

de bzhin du nyon mongs pa'i tshogs nyi ma'i zer ltar drag po brgya phrag gis gdungs par gyur pa'i sems la ni chos kyi char pa'i don med do//

gzhan yang ji lta bu zhe na/

(b) yongs su bskams pas rdul gyur thal ba 'dra//

zhes bya ba smos te/ ji ltar thal ba'i tshogs nyi ma'i 'od zer gyis yongs su gdungs shing kun nas bskams par byas pa ni rdul du gyur cing shin tu rṭsub par gnas par thal ba dan 'dra ba ste/ ji ltar thal ba'i phung po bskams shing rtsub par gyur pa la char 'bab tu zin kyang khyad par du gyur pa'i dngos po mi skye bas don med pa yin la/ 'on te mang du 'bab pas brlan pa tsam du gyur pas dus gzhan na de bzhin du gnas so//

tshul de 'dra bar bdag gi sems thog ma med pa'i dus can gyi rnam par rtog pa ngan pa'i tshogs kyis [114]bskams[114] shing rdul can du gyur pa la chos kyi char (251b) 'bab pa don med do//

gzhan yang ji lta bu zhe na/

(c) bye ma'i tshogs kyis khyab pa'i lam lta bu//

zhes bya ba smos te/ bye ma'i tshogs ni bye ma'i phung po ste mang po zhes bya ba'i don la/ des khyab pa ni kun nas g.yogs shing khebs

pa ste/ de lta bu'i phyogs kyi rgyun lam du ni char 'bab pa don med do//

lta bur zhes bya ba ni dper bya ba ste ji ltar bye ma'i tshogs kyis khyab pa'i lam du char gyi rgyun mang du bab kyang dgos pa byed par mi 'gyur gyi ring po mi thogs par snga [115]mkho[115] bzhin du gnas so//

tshul de bzhin du/

(d) bdag gi bsam par chos char don ma mchis//

zhes bya ba bdag gi sems ma rig pa dang sred pa la sogs pa bye ma lta bus khyab pa'i gzhi la yang dag pa'i chos kyi char 'bab pa don med do//

dpe 'di dag gis ni 'di skad du ston te/ ji ltar zhing sa bzang po dag tu char [116]'bab[116] pa ni 'bras bu la sogs pa 'bru'i tshogs dang 'bras bu'i tshogs rnams 'phel zhing rgyas par byed pas don yod pa bzhin du/ rdo'i rgyab dang thal ba'i tshogs dang bye ma'i lam du ni de lta ma yin no zhes chos mi mthun pa'i dpes bstan pa yin no//

dpe gsum smos pa ni lung dang/ rtogs pa dang/ don dam pa ste chos rnam pa gsum yod pas de dag [117]brten[117] pa don med pa dang go rims bzhin du sbyar ba 'am/ theg pa gsum gyi chos bstan pa'i snod du ma gyur pa dang go rim bzhin du sbyar ro//

[118]'dir[118] slob dpon gyi dgongs pa ni 'di yin te/ yon tan gyi tshogs mang pos brgyan cing dam pa'i spyod pa dang ldan pa dag gis kyang re zhig bdag la [119]smod[119] pa ni bya ba'i cha yin te/ gal te nye bar ma brtags pa 'am/ mi dge ba'i [120]bshes[120] gnyen gyi dbang gis sdig pa mi dge ba byas pa na de sbyang ba'i thabs ni (252a) bdag la smod pa yin pa 'am/ gzhan dag tshul de ltar bstan pa'i sgo nas nyes pa 'chags su 'jug pa ni rnam par sun 'byin pa'i stobs kyis sdig pa dang bral bar gyur te/ sdig pa shin tu mi bzad byas pa yang/

bdag la rnam par smod [121]pas[121] bas par 'gyur zhes bshad pa yin no//

tshul 'di ni skabs 'di dang gzhan dag tu yang sbyar bar bya'o//

bdag la smod pa'i tshul gzhan dag kyang bstan pa ni/ rang gi sdug bsngal zhes bya ba la sogs pa smos pa yin te/ de'i don kyang [122]kye[122] 'jig rten gyi mgon po zhes bcom ldan 'das la bos te/ de yang bdag gis bzod par mi nus te/ khyed kyis bstan par mdzad pa'i lam la gus pa med cing don med par ma zad kyi khyed kyang bdag gis shes shing rten par ma nus so zhes bya ba ni'ang zhes bya ba'i don yin no//

ci'i phyir zhe na/

(20a) rang gi sdug bsngal mi bzad [123]ma[123] dpyad pas//

zhes bya ba smos te/ bdag rang nyid kyis nyams su myong ba'i sdug bsngal gyi tshogs drag cing rtsub pa mi bzad cing [124]gnag[124] par dka' ba de sdig pa'i rnam par smin pa las byung ba yin pas blos ma dpyad cing rtogs par ma gyur pas rgyu des na/

(b) gang zhig bdag la phan [125] brtson lta bur ni//

zhes pa khyed lta bu gang zhig bdag la phan par brtson zhing gnod pa las bzlog pa'i mdza' [126]bshes[126] lta bur gyur pa 'am/ lta bu zhes bya ba dper mi drang bar gang zhig bdag la phan par brtson pa nyid ces nges par gzung bar drang du yang rung ste bdag la phan par brtson pa nyid du gyur pa'o//

gang gis [127]zhe[127] na/

(cd) bzod dang sbyin pas bdag la phan 'dogs pa//
'jig rten mgon de'ang bdag gis bzod mi nus//

zhes bya ba smos te/ bzod pa [128]dang[128] ni bzod pa'i pha rol tu phyin [129]pa ste/[129] sbyin pa ni sbyin pa'i pha rol tu phyin pa ste/

(252b) 'di gnyis ni gzhan la phan gdags pa'i thabs kyi dam pa yin pas gtsor [130] smos pa yin te/ de dag gi mchog tu phan 'dogs shing dgos pa sgrub par byed pa'i ngang tshul can yin pa las de dag rjes su ston par mdzad pa na/ bdag gis bzod cing bsten par mi nus so zhes bya ba'i don to//

bdag ci zhig byed cing bzod mi nus she na/

(21a) sdang bar byed dam 'bros shing 'byol ba'am//

zhes bya ba smos te/ sdang bar byed pa ni dgra bor 'du shes pa'o//

gzhan yang ci zhig byed ce na/ 'bros shing 'byol ba ste/ phan pa'i gdams ngag bstan pa na de mi bzod par gzhan du 'gro ba'o//

(b) rab tu g.yeng ngam zlog par byed na yang//

zhes bya ba ni gdams ngag mi len par phan tshun rgyu zhing gnas su sems phyogs par byed pa 'am/ zlog par byed dam zhes bya ba ni gnas na gnas pa nyid na yang slar tshig gis zlog cing gshe bar byed pa'o//

yang shes bya ba ni shin tu dka' ba'i tshul te/ 'di ltar gdul dka' ba mi srun pa sems kyi rgyun log par mos pas skal ba med par gyur pa de lta bu la yang ston par mdzad cing/ dam pa'i chos kyi char gyis sbyin par mdzad pas bdag 'dra ba [131]skal[131] ba med cing rang bzhin ngan pa la yang/

(cd) rgyun mi 'chad par bdag 'dra [132] la slob byed//
de 'dra'ang bla ma yin snyam bdag mi sems//

zhes bya ba rgyun mi 'chad par slob par mdzad cing rig pa la 'dzud par mdzad cing skal ba can du byed pa'o//

de 'dra zhes bya ba de lta bu la yang phan pa'i gdams ngag bstan pa'i bla ma yin pa snyam du bdag mi sems te/ ma rig pas blo'i

mig ldongs pa'i phyir log par 'dzin par 'gyur ro zhes bya ba'i don to//

'di skad ston te/ ji ltar dmus long dag gis nyi ma dang zla ba'i rnam pa mi shes pa bzhin du lus dang sems kyi rgyud ma bsgoms pa'i sems can dag gis kyang chos (253a) zab mo'i don rtogs shing phan pa'i gdams ngag len par mi nus so//

de ltar sems kyi skyon gyi 'gyur ba rnam pa sna tshogs smras nas/ da ni rnal ma'i sems kyis yang bcom ldan 'das la gsol ba 'debs pa'i tshul bstan pa'i phyir/

(22a) song ste gsol ba btab kyang rnyed dka' zhing//

zhes bya ba la sogs pa smos te/ song ste zhes bya ba ni phan 'dogs pa'i rgyu 'ga' zhig yod na don du gnyer ba de de'i thad du song nas bsnyen bkur la sogs pas mnyes par byas te/ gsol ba btab par gyur kyang rnyed par dka' zhing thob par dka' ba lta bu yin pa dang/

(bc) bzod pa'i dus su sman chen mchog gyur pa//
bzod pa'i ngang tshul gal te mi bzod na//

zhes bya ba gang gi tshe khro ba'i dgra bos gtses pa'i sems rma byung ba na sdug bsngal dang du len pa la sogs pa'i thabs kyis gso dgos pa yin la/ des na de'i tshe [133]bsten[133] pa'i sman sems kyi nad gso bas chen por gyur pa thabs gzhan las khyad par 'phags pa mchog tu gyur pa ni bzod pa yin pas bzod pa [134]bsten[134] dgos na bzod pa'i ngang tshul lam rang bzhin te/ gal te ma bzod cing [135]bsten[135] par ma byas na zhe sdang gi nad gso ba'i

(d) bzod pa'i rgyu gzhan bdag la ci zhig mchis//

[136]shes[136] pa bzod pa'i rgyu'i thabs gzhan bdag la ci zhig mchis te ma mchis so zhes bya ba'i don to//

da ni nyon mongs pa rang dbang med pa nyid du gyur pa bstan pa'i phyir/

(23) nyon mongs srin pos zin pas sems dkrugs shing//
rims bcas bdag phan la yang brtson med pa'i//
'jig rten blta bar 'os pa mthong ba na//
gtso bo bdag sdang nyid skye'i snying rje'i min//

zhes bya ba smos te/ gtso bo zhes bos nas bdag gi sems la ni zhe sdang skye'i snying rje nam yang skye bar ma gyur to zhes ston [137]to//[137]

su zhig la snying rje mi skye zhe na/ (253b) 'jig rten la'o//

ji lta bu zhe na/ nyon mongs srin pos zin pas sems dkrugs shing zhes bya ba smos te/ 'dod chags dang zhe sdang la sogs pa'i nyon mongs pa rnams ni 'jigs shing gnod pa skyed pas srin po lta bu yin la/ des zin cing dbang du byas pas sems kyi rgyud dkrugs shing rang dbang med par byas pa yin la/ de nyid kyis na rims dang bcas pa yin te/ sems skyon dang bcas shing mi mthun pa'i phyogs kyis myos par gyur pa yin la/ rgyu des ni bdag la phan par byas pa'i thabs 'jig rten 'di 'am gzhan du sdug bsngal med par bya ba'i las kyi rtsom pa la 'jug pa la yang brtson pa med cing yongs su dor bar byed pa 'am/ yang na nyon mongs pas dkrugs pa'i phyir bdag nyid g.yang sar mchong ba dang/ dug za ba'i sbyor bas rang nyid la gnod pa byed pa'i 'jig rten pa dag ni blta bar 'os pa zhes bya ste/ gang zhig mthong na rjes su brtse ba'isems skye zhing snying rje'i yul du gyur pa de ni byang chub sems dpa'i spyod pa dang rjes su mthun par 'gyur ba'i rgyu yin pas blta bar rigs pa yin na/ de lta bu mthong ba na yang nyon mongs pa'i stobs che ba nyid kyis zhe sdang nyid

skye bar byed kyi snying rje skye ba ni ma yin no//

da ni rang nyid rigs pa'i tshul la gnas kyang nyon mongs pa'i dbang du gyur pa'i tshul bstan pa'i phyir/

(24abc) skye bo rang gi las 'bras la spyod cing//
thams cad dbang me [138]'jig[138] pa yin par shes//
[139] gzhan dag nyes med par ni brtags gyur kyang//

zhes bya ba smos te/ skye bo zhes bya ba ni las dang nyon mongs pas bskyed pa'i 'gro ba rnams te/ de ni rang gi las 'bras la spyod cing zhes bya ba gang rang gi lus dang ngag dang yid kyis (254a) byas pa'i las kyi 'bras bu rnam par smin pa yid du 'ong ba dang yid du mi 'ong ba la spyod pa yin pa'i phyir gzhan gyi rkyen las gyur pa'i sdug bsngal nyams su myong yang de nyid rang nyid kyis spyad pa'i las kyi 'bras bu yin pas gzhan dag gi nyes pa ma yin pa dang/ sems can thams cad kyang rang dbang med par 'jig pa yin zhing skad cig ma'i chos can yin pa'i phyir thams cad mi rtag par yang shes la/ des na rang gi bde sdug bsngal myong ba ni rang [140]nyid[140] las byung bar gzhan dag gis nyes par gyur pa med do//

rang gi skyon yin par blos brtags shing shes par gyur kyang bzod par ma nus pa ni rang gi sems gti mug cing ma rig pa'i mun pas bsgribs pa yin pas na mi shes pa'i rab rib dag gis rnam par bslus par gyur pa'i rnam par 'phrul pa 'am nus pa ni ngo mtshar che ba yin pas/

(d) rmongs pa rab rib dag gi rnam [141]'phrul[141] gzigs//

zhes bya ba smos pa yin no//

rnam par [142]'phrul[142] pa de nyid yang bstan pa'i phyir/

(25ab) bdag ni nyes pa'i rgya mtsho yin na yang//

su yi nyes pa'i cha yang bzod mi bgyid//

ces bya ba smos te/ de la re zhig bdag nyid ni lus dang sems kyi rgyud ngan par byed pa'i nyes pa 'dod chags la sogs pa'i nyon mongs pa dang/ de las byung ba'i las mi dge ba rgya mtsho snyed du mang zhing rgya che ba yod pa yin na yang/ gzhan su yang rung ba'i nyes pa'i rnam pa shin tu phra ba'i cha tsam [143]mam[143] thigs pa tsam yang bzod par mi bgyid cing [144]brnags[144] mi nus pa de ni bdag gi sems ngo mtshar che'o//

gzhan yang/

(c) bzod pa yon tan phun [145] tshogs gzhan mchis kyang//

zhes bya ba la/ bzod pa ni khro ba'i gnyen por gyur pa 'ba' zhig tu ma zad kyi gzugs bzang ba la sogs par 'gyur ba'i yon tan phun sum tshogs pa mtha' yas (254b) pa dag yod pa 'am/ yang gzhan gyi bzod pa yon tan phun sum tshogs kyang zhes bshad du yang rung ste/ yon tan dang ldan pa gzhan rnams kyis bzod pa dang tshul khrims la bzod pa'i yon tan phun sum tshogs pa [146] dag kyang ngo//

(d) gang phyir mi bzod de 'dir ngo mtshar che//

zhes bya ba ni rgyu gang gis bzod pa'i yon tan mtha' yas kyang de'i cha tsam yang [147]rten[147] cing bzod par mi nus pa de ni rmongs pa'i rang bzhin gyi bdag gi sems 'di ngo mtshar te/ rmad du byung ba yin no zhes bya ba'i don to//

kyang zhes bya ba ni 'gal bar snang ba'i tshul ston pa yin te/ nyes pa'i rgya mtsho yang yin yang nyes pa mi bzod la/ yon tan mtha' yas kyang yon tan mi brten pa ni 'gal ba yin pa'i phyir ro//

nyes pa de nyid 'byung ba'i tshul bstan pa'i phyir/

(26) dbyar dus mkha' la ldang ba lta bur ni//
bdag gi yid la nyon mongs sprin tshogs rnams//
yang dang yang du 'gro zhing 'ong gyur pa//
ngo tsha rnam spangs le lo can bdag ngan//

zhes bya ba smos pa yin te/ dbyar gyi dus su nam mkha' la char sprin gyi tshogs 'dus shing ldang bar gyur nas char 'bebs pa lta bur bdag gi yid kyi mkha' la 'dod chags la sogs pa'i nyon mongs pa'i tshogs glo bur du 'byung zhing sprin dang chos mthun pas sprin lta bu'i tshogs te mang po rnams 'byung ba yin la/ ji ltar 'byung zhe na/ yang dang yang du 'gro zhing 'ong gyur pa zhes bya ba'i don to//

rgyun du yang dang yang du phan tshun du 'gro zhing slar 'ong ba yin te/ ji ltar sprin dag mkha' la ldang zhing rgyu ba dang chu'i rgyun 'bebs par byed pa de bzhin du bdag gi sems la nyon mongs pa rnams rtag tu 'byung zhing ldang la sdig pa'i char bskyed nas 'bebs par byed do//

de bas na nyon mongs pa de lta bu dang ldan (255a) zhing 'byung bar bdag nyid shes bzhin du ngo tsha ba'i chos rnam par [148]spangs[148] nas nyon mongs pa [149]spang[149] ba'i phyir brtson 'grus la mi brten cing le lo'i dbang du gyur pa ni bdag nyid shin tu ngan te smad par bya ba nyid yin no//

da ni nyon mongs pa bsal ba'i thabs kyi ting gne 'dzin dang mi mthun par gyur pa bstan pa'i phyir/

(27ab) gal te nyon mongs [150]grang[150] lhags byung gyur na//
ting 'dzin 'bar bas rgyal bar spro gyur kyang//

zhes bya ba la sogs pa smos te/ nyon mongs pa ni 'dod chags la sogs pa'o//

de nyid ni tshul khrims 'chal ba la sogs pa'i gnod pa'i rgyur

'gyur ba la lus dang sems nyon mongs par byed pa'i tshul gyis [151]grang[151] lhags drag po lta bu'i yin te/ ji ltar grang lhags kyis lus rengs pa na rtsol mi nus pa dang 'dra bar nyon mongs pa'i grang bas nyen pa na 'phags pa'i lam la 'jug mi nus pas grang ba dang 'dra la/ de ni ma rig pa'i rgyu las byung bar gyur pa na sems kyi rgyud las bsal dgos na gang gis bsal zhe na/ ting nge 'dzin te gnyen po bsgom pa las sems rtse gcig tu bya bas so//

khyad par ji lta bus she na/ 'bar bas rgyal bar zhes bya ba ste/ bsam gtan gyi gtsub shing las byung ba'i ye shes kyi me 'bar bas nyon mongs pa'i [152]grang[152] lhags zil gyis gnon cing rgyal bar bya ba ste/ gang gi phyir grang ba'i gnyen po me yin pa dang 'dra bar chos mthun pa'i phyir ro//

de lta bu bya bar mngon par spro zhing rtsol bar gyur kyang ngo//

de ltar rtsol ba na nyes pa ci zhig 'byung zhe na/

(cd) gnyid dang rmugs pa'i rab rib bdo gyur [153]pas[153]//
mal stan 'dod pa dag kyang rnam par 'phel//

zhes bya ba smos te/ gnyid ni gang gis 'jug pa rang dbang med par (255b) sems sdud pa'o//

rmugs pa ni gang gis sems [154]blong[154] zhing yul legs par 'dzin mi nus pa ste de [155]gnyid[155] ni mi shes pa'i rgyu yin pas na rab rib bo//

de bdo ba ni shugs drag par 'byung bas sems gsal ba zil gyis gnon par nus pa'o//

rgyu des na mal stan 'dod pa dag kyang rnam par 'phel zhes bya ba gnyid dang rmugs pa'i shugs kyis ting nge 'dzin gyi yul la gtod par mi nus kyi/ ci nas kyang mal stan bde ma dag la nyal bar 'dod pa'i sems 'byung zhing le lo rnam par 'phel bar 'gyur ro//

de ltar nyon mongs pa'i gnyen po la brten mi nus pas cir 'gyur zhe na/

(28a) bdag yid 'dod chags zhags pas dbang med [156]bgyis[156]//

zhes bya ba smos te/ bdag gi yid ting nge 'dzin dang bral bas nyon mongs pa'i dbang du gyur pa yin pas 'dod chags zhags pas dbang med bgyis zhes bya ba la/ 'dod chags ni yul la mngon par zhen cing chags pa yin la/ de nyid ni 'ching ba dam po yin pas zhags pa dang 'dra la des sems kyi rgyud rang dbang med par bsdams shing grol ba'i dbang med par byas pas na dbang med bgyis zhes bya ste/ stobs med par byas so zhes bya ba'i don to//

(b) zhe sdang mes bsregs nga rgyal dag gis bcom//

zhes bya ba ni sems kyi kun nas mnar sems pa'i mes rang gi rgyud la gnas pa'i 'phags pa'i lam dang rjes su mthun pa'i dge ba rnams bsregs shing zad par byas pa'o//

nga rgyal dag gis bcom zhes bya ba ni nga rgyal dang che ba'i nga rgyal la sogs pas sems kyi rgyud khengs shing 'phags pa'i nor dang bral bar byas pa'o//

de dag 'ba' zhig tu zad dam zhe na/ ma yin te/

(cd) nyes pa kun gyi mda' mdung mtshon cha yis//
kun tu gang bas dbang med brgyal bar gyur//

[157]ces[157] (256a) bya ba nyes pa yang yin la kun yang yin pas na nyes pa kun gyi ste/ ji skad smos pa'i nyon mongs pa de las gzhan pa'i nyon mongs pa dang nye ba'i nyon mongs pa'i tshogs rnams so//

nyon mongs pa de dag nyid rno ba'i phyir dang sems kyi rgyud phra rab 'bigs pa'i phyir mda' lta bu yin la/ rags pa'i tshul gyis 'bigs shing gnod pa tshabs che bar [158]skyed[158] pa'i phyir na mdung

lta bu yin te/ de lta bu'i mtshon cha gang yin pa de yis sems kyi rgyud kun tu gang ba ste lus la [159]phog[159] pa'i mtshon cha zug rngor lus pa dang/ phyi rol [160]chod[160] pa dang 'dra bar bag la nyal ba dang/ kun nas dkris pa'i nyon mongs pa'i tshogs kyis sems la khyab pa'i rgyu des na gnyen po'i chos la rtsol ba'i dbang med par shin tu zhum par gyur cing/ 'phags pa'i lam la rtsol mi nus par gyur pa 'am/ brgyal zhing myos pa lta bur gyur to zhes bya ba'i don to//

nyon mongs pas sems dbang du byas pa'i nyes pa gzhan dag kyang bstan pa'i phyir/

(29) dran pa rnyed nas bcings shing myur skrag la//
rab tu bcom pas rnam par zhum gyur cing//
g.yo dang sgyu rnams kyis kyang bslus gyur pas//
dman pa bdud kyi spyod yul dag na [161]'khyam[161]//

zhes bya ba smos te/ de ltar nyon mongs pas zil gyis mnan te brgyal ba lta bur gnas pa slar sems kyi gnas skabs rnal du 'dug pa'i dran pa rnyed pa na yang slar nyon mongs pa rnams kyis bcings shing de'i dbang du 'gyur la/ de nyid kyis na myur du skrag par 'gyur te/ sems rnal du 'dug pa'i tshul la ring por mi gnas par nyon mongs pa'i tshogs kyi mtshon cha rnams kyis dkrugs shing skrag par byas la rab tu bcom zhing zil gyis mnan par byas pas sems kyi ting nge 'dzin gyi yul la rtsol mi nus par rnam par zhum par 'gyur zhing nus pa dang bral bar 'gyur la/ de nyid kyis na sems mi (256b) mthun pa'i dbang du gyur [162]par[162] g.yo sgyu la sogs pa'i nyon mongs pa rnams kyang 'byung bas des sems bslus hing 'phags pa'i lam stor bar 'gyur la/ des na sems gnyen po'i stobs dang bral te nus pa zhan cing dman pas mi shes pa'i dbang gis bdud kyi spyod yul nyon mongs pa'i tshogs kyi nang na gnas shing yun ring por don med pas 'khyam par

'gyur ro zhes bya ba'i don to//

de lta bu'i nyon mongs pa de bsal ba'i phyir zhi gnas dang lhag mthong [163]sgom[163] pa yin na yid gtod mi nus par bstan pa'i phyir/

(30) ji [164]lta[164] ji ltar zhi gnas la dmigs shing//
de [165]dang[165] der yid yang yang gtad pa na//
de dang de las nyon mongs zhags pa ni//
yul la chags pa'i thag pas dbang med drangs//

zhes bya ba smos te/ tshul ji lta ji ltar zhi gnas zhes bya ba dmigs pa'i yul la rtse gcig pa bsam gtan gyi tshul la gnas shing sems kyis dmigs par byed la/ rtse gcig pa de thob par bya ba'i phyir ting nge 'dzin gyi yul gang yang rung ba de dang der yid yang dang yang du gtod cing rtse gcig pa la slob par byed pa na yang de ltar gnas par mi 'gyur te/ dmigs pa'i yul de dang de las ni gnas su gyur pa'i nyon mongs pa'i zhags pa dam po lta bu 'dod pa'i yul lnga la mngon par chags shing zhen pas sems phyi rol tu ltas par gyur pa'i thag pa lta bus sems kyi [166]rgyun[166] dmigs pa'i yul la nang du gtod pa las rang dbang med par phyir drangs shing g.yeng bar 'gyur ro//

'di skad ston te/ rnam par rtog pa'i [167]tshul[167] bsal ba'i phyir gang gi tshe zhi gnas kyi stobs kyis sems nang du bsdus te/ shes rab kyis chos rnams rang bzhin gyis dben zhing rtog pa dang bral ba'i yul la gtad pa na yang nyon mongs pa'i tshogs kyis bskyod [168]pa'i[168] sngon nyams su myong ba'i yul gyi dbang du 'gyur zhing (257a) g.yengs par byed do zhes bya ba'i don to//

de ltar gyur kyang yul la blan pa'i rtsol ba bsten te sems mnyam par bzhag mod ce na/ de ltar gnas par dka' bar bstan pa'i phyir/

(31a) brtson pa bsten na rgod pa 'byung 'gyur zhing//

zhes bya ba smos te/ brtson pa ni 'dir dge ba'i phyogs la mngon par spro bas bsgrims te 'jug pa la bya'i/ ra ma ṇa dang/ ba ra ta'i sgrung las byung ba'i si [169]ta[169] dang/ gro [170]ba[170] ta slar dgug pa'i phyir rtsol ba la sogs pa lta bu 'dod chags dang zhe sdang gis kun nas bslang ba las byung ba'i rtsol ba la ni mi bya'o//

des na 'dir le lo'i gnyen po brtson 'grus kyi sbyor ba la [171]brten[171] cing gnas pa na/ rtsol bas sems zhi ba las nyams pa'i phyir sems phyi rol du rgod cing 'phyar ba 'byung bar 'gyur ro//

de ltar gyur na brtson pa yang spong [172]mod[172] ce na/

(31bcd) de spangs na ni zhum pa [173]skye bar[173] 'gyur//
'di yi rigs par mnyam 'jug rnyed dka' na//
bdag gi sems [174]dkrugs[174] pa ni ji ltar bgyi//

zhes bya ba smos te/ rgod par 'gyur ba'i nyes pa mthong nas brtson pa de spangs te rtsol ba btang bar gyur na/ sems nang du zhum zhing dmigs pa la gtod pa mi skye bar 'gyur ro//

de bas na nyon mongs pa dang ldan pa'i sems 'di'i tshul las rgod pa dang zhum pa'i tshul gnyis ka dang bral zhing cha mnyam par gnas pa ni sems rigs par mnyam du 'jug pa yin pa las de ni shin tu rnyed cing thob par dka' ba nyid kyis na/ bdag [175]gi[175] sems mi brtan zhing nyon mongs pa'i tshogs kyis dkrugs pa ji ltar bgyi zhes pa ste [176]gnyis ka[176] ltar yang skyon du 'gyur zhing brtan pa dang bral ba'i de ci zhig la spyod par bgyi zhes bya ba'i don to//

spang ba dang blang ba'i cha ni shes rab kyis grub par 'gyur
(257b) bas de [177]bsten[177] par bya'o zhe na/ de'i phyir/

(32abc) shes rab la spyod na ni rgod pa 'byung//
'dzin la brten na zhum pa skye bar 'gyur//

'di [178]yi[178] zung du [179]'jug[179] [180]pa[180] rnyed dka' na//

zhes bya ba smos te/ shes rab ni chos rnams kyi spyi dang rang gi mtshan nyid la khyab par ji lta ba bzhin du rnam par [181]spyod[181] pa yin la/ de lta bu de la gzhan zhig spyod par 'gyur na ni rgod pa 'byung bar 'gyur te/ 'di ltar sems zhes bya ba'i yul sna tshogs la rnam par 'phyos pas zhi bar mi nus so//

gal te de spangs nas sems zhi gnas kyi yul gang yang rung ba la [182]gtad pa'i[182] tshul gyis 'dzin cing nang du sdud pa kho na la brten par 'gyur na ni/ shes rab dang bral zhing yul rnams las blan pa'i phyir shes rab kyi cha gsäl ba dang bral bas sems nang du zhum pa skye bar 'gyur ro//

de ltar na skyon chags pa 'di'i zung du 'jug zhes bya ba zhi gnas dang lhag mthong cha mnyam par gnas pa ni zung du 'jug pa zhes bya ste/ 'di ltar glang gnyis kyi gnya' shing cha mnyam par gnas pas zhing sa shin tu sra ba dag kyang legs par 'byed par nus pa dang 'dra bar gang gi tshe sems zhi gnas dang lhag mthong cha mnyam par gnas pa mar me rlung gis [183]mi skyod[183] pa ltar gnas pa'i tshe nyon mongs pa'i tshogs spangs pa'i ye shes skye ba yin la las dang po pa'i sems la zung du 'jug pa de shin tu rnyed dka' zhing de ltar gnas par mi nus la/ de nyid kyis na sems nyon mongs pa'i dbang du gyur pa'i phyir/

(d) bdag gi sems dkrugs pa ni ji ltar bgyi//

zhes bya ba smos so//

bdag gi sems zhi gnas dang lhag mthong dang bral bas rnam par 'jug pa la gnas mi nus pas dkrugs shing g.yengs par gyur pa 'di ltar spyad par bgyi zhing ci zhig bsgrub par bgyi zhes bya ba'i don to//

don de nyid la rtsol ba kho nas 'jug mod ce na/

(33ab) 'bad pas 'jug na rgod pa 'byung 'gyur zhing// (238a)
de [184]glod[184] na ni zhum pa skye bar 'gyur//

zhes bya ba smos te/ zung du 'jug pa la sogs pa'i tshul du sems de gnas pa'i phyir shin tu 'bad [185]pas[185] bsgrims te 'jug cing rtsol ba na sems de rgod cing g.yeng ba 'byung bar 'gyur bas bcom pas rtsol ba las kyang sems gnas pa mi rnyed la/ de ltar de nyid yin pas de bzlog pa'i phyir 'bad pas 'jug pa'i sems de glod cing rtsol ba btang bar gyur na ni dmigs pa'i yul [186]brjed[186] pa la sogs pa'i skyon [187]gyis[187] sems nang du zhum zhing [188]bying[188] ba skye ba 'byung bar 'gyur bas/ tshul 'di ltar gnas pa las kyang ting nge 'dzin la sems rtse gcig pa'i sems skye bar mi 'gyur ro//

de bas na/

(c) 'di yi dbu mar sgrub pa'ang rnyed dka' na//

zhes bya ba smos te/ de ltar rgod pa dang zhum pa'i nyes pa dang ldan pa'i sems 'di dbu mar bsgrub pa zhes bya ba zhum rgod kyi mtha' gnyi ga dang bral bas dbu mar bsgrub cing mnyam par gnas pa gang yin pa de'ang shin tu rnyed par dka' ste/ sems ni rang bzhin gyi gdul dka' ba yin pa'i phyir mi mthun pa'i dbang du gyur pa kho na yin no//

de'i phyir/

(d) bdag gi sems [189]ni[189] dkrugs pa ji ltar bgyi//

zhes bya ba smos te/ sems rang bzhin gyi dag cing 'od gsal ba yin na yang glo bur ba'i nyon mongs pa'i tshogs kyis dkrugs shing rnyog pa can du gyur pas yang dag pa'i don gyi gzugs brnyan 'char zhing mthong bar mi nus na/ ji ltar gnas shing bsgrub par [190]bgyi[190] zhes

sems nyid kyi nyes pa brjod pa'i sgo nas bshags pa'o//

da ni nyes pa'i rtsa ba ma [191]rig[191] pa las byung ba'i bdag tu 'dzin pa yin par bstan pa'i phyir/

(34a) bsam gtan nags mes yang dang yang du ni//

zhes bya ba smos te/ bsam gtan zhes bya ba sems mnyam par [192]gzhag[192] pa ste bsam gtan bzhi la sogs pa'o// (258b)

des ni nyon mongs pa'i tshang tshing rnams [193]bsreg[193] cing zad par byed pas na nags la [194] mched par byed pa'i me chen po dang 'dra la/ de lta bu'i me des yang dang yang zhes bya ba skad cig ma re re'i dus dag tu'o//

ci zhig byed ce na/

(b) nyes pa'i nags tshal bsregs par gyur na yang//

zhes bya ba smos te/ 'dod chags la sogs pa'i nyes pa ste/ de nyid mang zhing [195]bsreg[195] par bya ba'i gzhir gyur pas nags tshal dang 'dra ba de bsam gtan [196]gyi[196] mes [197]bsregs[197] par gyur cing bsal bar gyur kyang/

(c) bdag lta'i rtsa ba brtan po ma zad pas//

zhes bya ba bdag dang bdag gir 'dzin pa nyon mongs pa skye ba'i gzhir gyur pas rtsa ba lta bu'i thog ma med pa'i dus nas byung bas shin tu brtan pa gang yin pa de yang dag pa'i shes rab kyis zad par ma byas shing drungs nas dbyung bar ma byas [198]pas[198] slar yang rab tu skye ba yin no//

tshul ji ltar zhe na/

(d) char gyis brlan bzhin mdun na rab tu skye//

zhes bya ba smos te/ ji ltar dbyar kyi tshe [199]rtswa[199] dang shing

dag bsreg par gyur kyang gang zhig rtsa ba tshig cing bton par ma gyur pa de brlan dang phrad pa na slar skye ba dang 'dra bar bdag tu lta ba ni nyes pa kun gyi rtsa ba yin pas de ma spangs na yul gyi rkyen dang ldan pa na nyon mongs pa'i kun tu rgyu ba mdun na gnas pa'i tshul du mngon du skye bar 'gyur ro//

nyon mongs pa'i rtsa ba [200]de[200] ni gang zag la bdag med par mthong bas kyang sel bar 'gyur bas shes rab kyi cha de tsam gyi chog go zhe na/

(35ab) gang zhig nyon mongs las 'bras tsam gyi rgyun//
mthong ba yis kyang de ni ldog 'gyur la//

zhes bya ba smos te/ nyon mongs pa ni 'dod chags dang zhe sdang la sogs pa'o//

las ni dge ba dang mi dge ba dang lung du ma bstan pa'i bdag nyid can no//

'bras bu ni rnam par smin pa'o//

tsam zhes bya ba dbang phyug la sogs pa las [201]dgar[201] ba ste/ nyon mongs pa dang las kyi 'bras (259a) bu nyi tshe tsam yin gyi de las logs shig na byed pa po med do//

de'i [202]rgyun[202] ni skad cig ma'i rgyun chags su 'byung ba ste/ de mthong zhing rnam par [203]spyod[203] pa'i rnal 'byor pa dran pa dang shes bzhin dang ldan pa'i shes rab kyis mthong ba na yang [204]bdag[204] tu lta ba de ldog par 'gyur te/ rnam par [205]brtags[205] na 'khor ba'i rgyun ni las dang nyon mongs pa 'ba' zhig tsam las 'byung gi de las logs shig na bdag ces bya ba ma grub pa'i phyir ro//

[206]de[206] log pa 'ba' zhig tu ma zad kyi/

(c) sems kyi rgyun kyang spong bar byed mod [207]kyi[207]//

zhes bya ba 'phags pa nyan thos skad cig ma'i tshul du gnas pa'i sems kyi rgyun skug bsngal kyi bden pa'i ngo bo rnam par shes pa'i phung po rdzas su brtags pa de de'i gnyen por rnam par shes pa'i stong pa nyid ces bya ba 'gog pa'i bden paala dmigs pa'i lam gyi bden pa skyes pas mi mthun pa dang gnyen po'i tshul du spong bar byed ce na/ stong pa nyid kyi ngo bor gyur te bdag dang gzhan dmigs pa med pas/

(d) 'gro ba'i don brtson pa las shin tu ring//

zhes bya ba ste/ gcig tu stong pa'ang yin cig tu mi stong pa'ang ma yin par lta ba'i shes rab khyad par can dang bral ba'i phyir 'khor bar gnas shing sdug bsngal gyis zhum pas gzhan gyi don yongs su rdzogs par byed mi nus pa zhes bya ba'i don to//

'gro ba'i don las ji ltar na ring ba yin zhe na/

(36a) skyob pa chags pa tsam dang rnam bral bas//

zhes bya ba smos te/ skyob pa zhes bya ba ni 'phags pa'i bden pa bzhi dang ldan pa'i chos kyis rang gi rgyud skyob par byed pa 'am mchod pa 'os pa la bya ste 'phags pa dgra bcom pa dag go//

de ni chags pa tsam zhes bya ba 'khor bar 'gro ba las rjes su chags pa'i sred pa tsam dang bral zhing de spangs par gyur pas de dang rnam par bral ba yin la/ gzhan yang/

(b) 'gro ba kun la [208]bltos[208] pa med gyur pa'i//

zhes bya ba/ 'gro ba yang yin la kun la kun kyang yin (259b) pas 'gro ba kun te khams gsum par [209]gtogs[209] pa thams cad do//

de la bltos pa med par gyur pa ni de rnams 'khor ba las gdon cing sdug bsngal las thar bar bya ba'i phyir 'jug pa'i bltos pa'i rtsol ba spangs par gyur pa ste rang gi don lhur len pa dag go//

de'i sems kyi rgyun ni mya ngan lar 'das pa yin no zhes bstan pa'i phyir/

(cd) sems kyi rgyun ni rgyu zad mar me bzhin//
phung po lhag ma zad pa'i mya ngan 'das//

zhes bya ba smos te/ de la sems ni rnam par shes pa'i rang bzhin no//

de'i [210]rgyun[210] ni skad cig ma [211]gcig nas gcig[211] tu brgyud pa'i tshogs te/ rgyun de ye shes kyi dag cing gnas gyur pa na rgyu zad pa'i mar me bzhin zhes zhes bya ba ji ltar maame'i rgyu snum zad par gyur pa na mar me 'bar ba med par 'gyur ba de bzhin du/ rdo rje lta bu'i ting nge 'dzin las byung ba'i ye shes kyis bag chags dang bcas pa'i nyon mongs pa spangs pas mya ngan las [212]'das[212] par gyur pa yin la/ de yang lhag ma med pa'i mya ngan las 'das pa ste/ sngon gyi las dang nyon mongs pas [213]bskyed [213] pa'i phung po lhag ma tsam gnas pa de yang ye shes kyi mes bsregs te zad cing med par byas nas mya ngan las 'das pa'i dbyings la gnas par 'gyur bas na 'gro ba'i don bya ba dang shin tu ring ngo zhes bya ba'i don to//

[214]da ni[214] de lta bu'i 'gro ba'i don ni byang chub kyi sems las byung na de dang rang gi rgyud mi mthun [215]par[215] bstan pa'i phyir/

(37a) gang yang 'gro kun nyam thag sel byed pa//

zhes bya ba la sogs pa smos pa yin te/ gang yang zhes bya ba ni byang chub kyi sems so//

yon tan ji lta bu dang ldan zhe na/ 'gro ba nyam thag ma lus sel byed pa zhes bya ba smos te/ skye ba bzhis [216]bsdus[216] pa'i sems can [217]srid[217] pa'i rtse mo'i bar du gnas pa thams cad kyi sdug

bsngal thams cad sdug bsngal gsum gyis (260a) gzir cing nyam thag pa ma lus par sel cing med par byed pa yin no//

de lta bu su zhig yin zhe na/

(b) byang chub sems ni bdud rtsi bcud kyis len//

zhes bya ba smos pa yin te/ byang chub tu smon pa dang 'jug pa'i bdag nyid can gyi byang chub sems so//

[218]khyad[218] par ji lta bu zhe na/ bdud rtsi bcud kyis len zhes bya ba smos te/ bdud rtsi za ba ni 'chi bas mi tshugs pa dang 'dra bar byang chub kyi sems [219]kyis[219] 'phags pa'i lam gyi srog 'dzin cing go 'phang thams cad thob par byed pas bdud rtsi lta bu yin la/ sman bcud kyis len bsten pas ni skra dkar dang gnyer ma sel [220]zhing[220] nad med par byed pa dang 'dra bar byang chub kyi sems kyis bdag dang gzhan gyi rgyud du gtogs pa'i sdug bsngal dang nyon mongs pa 'joms par byed pa yin no//

de ltar yon tan dang ldan pa nyid kyis na nyams su [221]blang[221] dgos pa nyid kyi phyir[222]/

(c) byang chub rgyu ru mi rtog bsgom pa na//

zhes bya ba smos te/ byang chub ni rnam pa thams cad mkhyen pa'i ye shes te/ de thob par bya ba'i rgyu dang gzhir mi rtog pa bsgom pa na zhes [223]gzung[223] ba dang 'dzin pa rnam par spangs pa'i tshul gyis spros pa med pa'i don yid la bya ba slob na'o//

gnas skabs der sems de ltar gnas sam zhe na/ ma yin te/

(d) de tshe bdag ni rnam rtog kho nar rgyug//

ces bya ba smos te/ byang chub kyi sems kyi ye shes chen po bsgrub par bya ba'i phyir slob par byed pa de'i tshe/ de tshe bdag ni rnam rtog kho nar rgyug ces smos te/ las dang po pa yin pa'i phyir bdag

gi sems ni rnam par rtog pa kho nar rgyug te/ rnam par rtog pa ni yang dag pa ma yin pa'i kun tu rtog pas bskyed pa'i tshul bzhin ma yin pa'i rnam par rtog pa du ma la rgyug [224]cing[224] phyogs par 'gyur ro zhes bya ba'i don to//

kho na zhes bya ba'i sgras ni tshul gzhan las rang [225]dgar ba[225] ste/ des na (260b) gzhan gyi yul ma yin pa'i phyir sems kyi gzhi la ni rnam par rtog pa kho na [226]rten[226] gyis gzhan dag ma yin te/ dper na [227]srid sgrub[227] kho na gzhu thogs pa yin gyi gzhan dag ni ma yin no zhes bya ba bzhin no//

'dir dris pa de ni mi rigs te/

chu bo rgya mtsho ri bo rnams//
'di dag sems kyi rnam 'phrul yin//

zhes bshad pas sems las logs shig na gzhan med pa'i phyir rten dang brten par gdags su mi rung zhe na/ de lta yin mod [228]kyi[228] mdo sde pa'i tshul gyis yul sems gnyi ga grub par 'dod pas 'gal ba med do//

bsgoms pa la gnas kyang rnam par rtog pa bsal bar [229]ma[229] nus pa'i tshul gzhan dag bstan par bya ba'i phyir/

(38a) rmi lam tshul 'drar 'gro kun gang gis kyang//

zhes bya ba smos te/ rmi lam zhes bya ba ni sngon nyams su myong ba'i rgyus med kyang snang du rung ba ste bslu ba nyid do//

ji ltar [230] rmi lam na yul gyi bzang mo la sogs pa chags pa'i yul lam/ dgra bo dang sdang ba'i yul med kyang snang ba'o//

tshul 'dra zhes bya ba ni de dang tshul mthun pa'o//

ci zhig mthun zhe na/ 'gro ba ste snying po med pa'i 'khor ba'i gnas 'di na gnas pa'i dngos po rnams so//

ji ltar mthun zhe na/ gang gis kyang/

(b) ci yang 'dzin pa nyid du [231]mi byed par//

zhes bya ba ste/ 'di ltar 'gro ba rnams kyi nang du[231] rnam par rtog pa 'am/ 'dzin pa po gnag dag gis kyang yul lam [232]gzung[232] bar bya ba zhes pa'i dngos po phra rags ci yang 'dzin cing len pa nyid du mi byed do//

dper na rmi lam na yul gyi dngos po sdug pa dang mi sdug pa rnam pa du ma mthong zhing zhen pa'i [233]yul[233] du gyur kyang de ni 'khrul pa'i rang bzhin yin pa'i phyir yang dag par na ci yang yod pa ma yin pa dang 'dra'o//

(cd) bsgoms kyang rtog pa po dang [234] rtog bya [235]yi[235]//
rnam rtog dgra yi spyod yul nyid la spyod//

ces bya ba ni chos thams cad rmi lam dang [236]'dra'o[236] (261a) zhes thos shing shes pa 'ba' zhig tu ma zad kyi/ don de yang dang yang du bsgoms shing goms par byas kyang rnam par rtog pa'i dbang du gyur to zhes bya ba ni kyang gi sgra'i don yin no//

rnam par rtog pa de yang ji lta bu zhe na/ rtog pa po dang zhes bya ba la sogs [237]pa[237] smos te/ rtog par byed pas na rtog pa po ste 'dzin pa po'i sems so//

rtogs shing khong du chud par bya ba yin pas na rtogs bya ste/ gzung bar bya ba'i yul rnams so//

de dag yod pa nyid du rtog pa gang yin pa de ni rtog pa po dang rtogs bya'i rnam rtog ste/ gzung ba dang 'dzin pa'i rnam par rtog pa rnams zhes bya ba'i don to//

de nyid ni bdag med pa dang rnam par mi rtog pa'i mi mthun pa'i phyogs yin pas na dgra ste/ rnam par rtog pa'i dgra bo de lta bu'i spyod yul te yul du gyur pa nyid la bdag rtag tu spyod cing de'i dbang du gyur pa 'am/ des bcom par gyur pa ste/ rmi lam ltar

[238]rdzun[238] pa yin par shes shing yul las sems [239]blan[239] zhing bsgoms su zin kyang thog ma med pa'i dus can gyi rnam par rtog pa'i tshogs kyis bcom par 'gyur ro zhes bya ba'i don to//

de ltar rnam par rtog pa bzlog dka' ba dang/ rang gi [240]gnyen[240] po nyam chung ba nyid du shes nas/ bcom ldan 'das nyid la gsol ba gdab par bstan pa'i phyir/

(39ab) gtso bo shin tu mi bzad 'tshe ba 'di//
gzigs la bdag la lta ba dri med stsol//

zhes bya ba smos te/ gtso bo zhes bya ba ni bod pa ste/ chos thams cad la mnga' brnyes pa 'am/ nyon mongs pa'i nad rnams gso bar byed pas na gtso bo'o//

shin tu mi bzad 'tshe ba 'di zhes bya ba ni rang gi sems kyi rgyud la 'dod chags la sogs pa'i nyon mongs pa'i rgyud las byung ba'i gnod pa 'phral dang yun du (261b) lus dang sems kyi rgyud gdung bar byed pa drag cing shin tu mi bzad pa mngon sum du gyur pa 'di la gzigs la bdag la lta ba dri med stsol zhes bya ba 'tshe bar gyur pa de dag gi sman du gyur pa'i yang dag pa'i lta ba mi mthun pa dang nyes pa'i dri mas mangos pa stsol cig ce'o//

de dag ni rang gi rtsol ba'i stobs kyis bskyed mod ce na/

(cd) bdag ni gces pa gang dang rtog pa gang//[241]
de dang de nyid dang por rnam par nyams//

zhes bya ba smos te/ 'di ltar gces shing snying por bya ba'i dngos po tshad med pa 'am/ pha rol tu phyin pa rnams dang rjes su mthun pa'i gnyen po'i lam gang dang gang [242] rtog cing dpyod par gnas pa na lam de dang de nyid dang po kho nar rnam par nyams shing 'jigs par 'gyur ro zhes [243] pa ste/ don du na nyon mongs pa'i tshogs

gzhom pa'i phyir gnyen po gang la brten kyang de [244]nyam[244] chung bas mi mthun pa'i phyogs kyis zil gyis gnon par 'gyur ro zhes bya ba'i don to//

[245]da ni[245] skyon rnams bdag nyid kyi nyes pa yin par bstan pa'i phyir/

(40ab) yang na sngon tshe bgyis pa'i bdag nyid nyes//[246]
'di la bcom ldan 'das kyis ci zhig mdzad//

ces bya ba smos te/ yang ni 'di ni rang nyid las byung ba'i nyes pa yin pas ci zhig mdzad du mchis zhes sbyar ro//

gang gi tshe nyes pa byas pa she na/ sngon tshe bgyis pa ste thog ma med pa'i dus nas brgyud pa'i sngon [247]gyi[247] tshe rabs rnams su yang dag pa ma yin pa'i kun tu rtog pas bskyed pa'i phyir phyin ci log gi bag chags su bsags pa'i phyir ro//

ci zhig ce na/ bdag [248]gi[248] nyes pa 'di lta ste gnyen po la brten cing cnying por byas pa la tshol yang log pa'i dbang du gyur pa la sogs pa'i nyes pa'i skyon chags pa 'di la'o//

bcom ldan 'das ni bdud bzhi bcom pa 'am/ dbang (262a) phyug la sogs pa'i yon tan drug dang ldan pa ste sangs rgyas so//

de lta bu bcom ldan 'das khyod kyis ci zhig mdzad ces bya ba ni bcos dka' ba ste/ nyon mongs kyi dbang du gyur du gyur cing bdud kyi spyod yul na [249]'khyam[249] pa ni rang gi nyes pa yin la/ 'gro ba rnams ni las bdag gir bya ba yin pas rang gis byas pa'i las kyi 'bras bu nyid la spyod kyi/ bde ba dang sdug bsngal [250]gyi[250] byed pa po ni bcom ldan 'das ma yin te/ de'i phyir mdo las kyang nga ni zhing yin gyi sa bon ma yin no zhes gsungs pa yin no//

don de nyid dpes bstan par bya ba'i phyir/

(c) 'jig rten kun gyi mun sel nyi ma yang//

zhes bya ba smos te/ 'jig rten yang yin la kun kyang yin pa'i phyir 'jig rten kun te/ thams cad la snang [251]ba[251] byed par tshul mthun pas rgyu ba dang mi rgyu ba'i 'jig rten [252]gnyi[252] ga la bya'o//

de rnams kyi mun pa ni snang ba med pa'i [253]smag[253] tu gyur pa ste/ de sel cing 'joms par byed pa gang yin pa de la de skad ces bya'o//

su zhig ce na/ nyi ma ste 'od zer stong ldan no//

de lta bu'i yon tan dang ldan pa'i nyi ma yang/

(d) dmus long dag gi mun nag sel mi bgyid//

ces pa [254]dmus[254] long zhes bya ba skyes ma thag nas long bar gyur pa dag gi mun nag ni sel cing 'joms par mi byed mod kyi/ de ni nyi ma'i nyes pa ma yin gyi dmus long rang nyid kyi nyes pa las byung ba yin no//

de bzhin du sangs rgyas bcom ldan 'das chos kyi nyi mas sde snod gsum dang ldan pa'i dam pa'i chos kyi 'od zer gyis 'gro ba'i snying la gnas pa'i mi shes pa'i mun pa 'joms par spyod na yang lta ba log pa la zhen cing shes rab kyi mig dang bral ba rnams kyi nyes pa sel bar mi mdzad pa ni 'gro ba nyid kyi nyes pa yin gyi ston pa'i ni ma yin no//

de ltar rang gi nyes pa'i rang bzhin (262b) smras nas/ gzhan yang 'phags pa'i lam [255]gyis[255] gso bar dka' ba'i tshul bstan pa'i [256]phyir[256]/

(41) yun ring dus su nad gzhi sten byed cing//
der yang rgyun du sems ni rnam rmongs pa'i//
mdze can rkang pa lag pa chad pa la//
thang 'ga' sman [257]bsten[257] pa yis ci bgyir mchis//

zhes bya ba smos te/ mdze'i nad gsor mi rung bas zin pa la sman gyis ci bgyir mchis zhes bya bar sbyar ro//

mdze can ji lta bu she na/ yun [258]ring[258] dus su nad gzhi sten byed cing zhes bya ba ste/ las gang gis mdze skyed par byed pa dkon mchog gi rten [259]bshig[259] pa la sogs pa zas dang spyod lam mi 'phrod pa la sogs pa'i nad gzhi de la yun ring po'i dus su rten cing gnas par byed pa na'ang nad gzhi ste de yang rtag par rgyun du sems rnam par rmongs pa ste/ de bsal ba'i thabs kyi sbyor ba la thang 'ga' yang gnas par mi byed pa dang//

yang zhes bya ba nad gzhi la brten pa 'ba' zhig tu ma zad kyi de la sems zhen par yang byed pa'o//

gzhan yang ji lta bu zhe na/ rkang pa lag pa chad pa zhes bya ba ste/ de ltar nad gzhi la gnas shing gso ba ma byas pa'i dbang gis mdzes lus thams cad la khyab ste/ mthar rkang pa dang lag pa dag kyang chad cing [260]'drul[260] bar 'gyur ba'i mdze can la dus thang 'ga' zhig mdze la phan pa'i sman bsten cing zos kyang de yis gso ba'i don mi byed pas ci bgyir mchis zhes bya ste/ des nad med par mi 'gyur ro zhes bya ba'i don to//

de bzhin du rang gi rgyud du gtogs pa'i nyon mongs pa'i nad kyi rgyud ni bdag tu lta ba yin pas lta ba de la dus yun ring por gnas shing mngon par zhen par yang byed la/ de'i gnyen po 'phags pa'i lam yang mi tshol bas gsor mi rung bar gyur pa dag la ni yang dag pa'i lam gyis [261] bya ba (263a) mi byed de zhes bya ba'i tha tshig go//

yang rang gi nyes pa'i tshul las byung ba'i dpe gzhan dag gis kyang bstan par bya ba'i phyir/

(42a) sems kyi shing ni thog ma med dus can//

zhes bya ba la sogs pa smos te/ sems ni rnam par shes pa'i tshogs

te/ de nyid dpe shing dang 'dra bas na shing ngo//

dus ji tsam nas byung zhe na/ thog ma med dus can zhes bya ba ste/ thog ma med pa yang yin la dus kyang yin pas thog ma med dus can/ dus can ni nyi ma dang zla ba dang gza' dang skar ma la sogs pas yongs su bcad pa la bya ba la/ de yang 'khor ba la thog ma med pas de skad ces bya'o//

de lta bu'i dus su shing de gang gis skyed ce na/

(b) nyon mongs kha ba'i khu bas brlan [262]bsgos[262] pa//

zhes bya ba ste/ nyon mongs pa ni 'dod chags la sogs pa yin la/ de dag nyid ni 'phags pa ma yin zhing ro myangs na gdug la mi zhim pas kha ba'i khu ba ste/ nim pa la sogs pa'i khu ba dang 'dra la/ de lta bu'i khu bas brlan pas bskyed cing 'phel bar bya ba yin la rgyu de nyid kyis/

(c) ro zhim dngos por bgyi bar ni mus la//

zhes bya ba ste/ ji ltar shing ro kha ba de chu yang kha bas brlan cing bskyed pa dag ni [263]mngar[263] ba la sogs pa'i rang bzhin du bya bar mi nus pa dan 'dra bas na sems kyi rang bzhin nyon mongs pas bskyed pa yang 'phags pa'i lam gyis bsgyur bar dka' ba'i don to//

ji tsam zhig [264]gis[264] she na/

(d) yon tan chu yi thigs pas ci ru 'gyur//

zhes bya ba ste/ shing de lta bu la mngar ba la sogs pa'i yon tan brgyad dang ldan pa'i chu'i thigs pa gcig blugs pas ci ru 'gyur te/ thams cad ro zhim par mi 'gyur ro//

de bzhin du sems kyi rang bzhin thog ma med pa'i dus can gyi nyon mongs pas bskyed pa yang dag pa'i lam gyis bsgyur cing bcos par dka' (263b) ba dag la ni gnyen po'i chos yon tan gyi chu'i thigs

pa tsam gyis nyon mongs pa'i tshogs sbyong zhing 'phags pa'i lam gyi chos skye bar mi 'gyur ro zhes bya ba'i don to//

yang yid kyi sgo'i nyes pa bstan par bya ba'i phyir/

(43a) bdag yid nyes pa kun gyi gang bzhin nyid//

ces bya ba smos te/ bdag gi yid la nyon mongs pa'i tshogs kyis dkrugs pas spang ba dang blang bar bya ba'i dpyod pa dang bral bas 'di dang gzhan du gnod par''gyur ba'i nyes pa 'dod chags dang/ zhe sdang la sogs pa'i nyes pa kun gyi rang bzhin nam ngo bo nyid du gnas la/ nyes pa de bsal ba'i gnyen po'i mchog ni byang chub kyi sems yin pa'i phyir/

(bcd) byang chub gser [265]bsgyur[265] rtsir gyur ngo mtshar che//
yon tan de dang de nyid la sbyar nas//
nyes pa'i dngos po nyid du gyur te gnas//

zhes bya ba ste/ byang chub ni bla na med pa'i ye shes te/ de thob pa'i sems la yang rgyu la 'bras bu btags pa'i tshul gyis byang chub ces bya ste/ de ni gser sgyur rtsi la bu yin la/ ji ltar gser [266]sgyur[266] rtsi yis dngul chu gser du snang ba zhes bya bas lcags gser du bsgyur ba dang 'dra bar byang chub kyi sems des 'khor ba'i nyon mongs pa'i sems sbyong zhing/ yang dag pa'i ye shes su [267]sgyur[267] bar byed pas gser [268]sgyur[268] rtsi lta bu yin te/ thams cad mkhyen pa'i ye shes [269] zhes bya ba'i don to//

rgyu de nyid kyis na de ni ngo mtshar che ste/ rmad du byung ba yin la/ de lta bu'i byang chub kyi sems kyi yon tan gyi tshogs rnam pa mang po yod pa [270]de dang[270] de nyid la nye bar sbyar zhing/ sems bskyed pa la sogs pas sems kyi rgyud sbyang bar [271]brtsam[271] pa na yang de dang rjes su mthun par mi 'jug pas nyes pa'i dngos po nyid du gyur te gnas zhes bya ba ste/ 'jig rten dang 'jig rten las 'das

pa'i yon tan gnyis kyis brgyan pa'i byang chub kyi (264a) sems la sbyar ba na yang nyon mongs pa'i dbang du gyur pas/ lus dang ngag dang yid kyi nyes pa'i dngos po nyid [272]kyi[272] rang bzhin du gyur pa blangs shing nye bar bzung nas gnas te/ skyes bu ra ro ba'i sems dang 'dra bar yon tan 'dzin mi nus kyi nyes pa'i 'byung gnas kho nar gyur pas gnas par byed do zhes bya ba'i tha tshig go//

'di'i don mdor bdus pa ni 'di yin te/ 'di ltar lcags la sogs pa yongs su sbyang ba ma byas pa gser [273]sgyur[273] rtsis bskus kyang rang gi dngos po mi 'dor ba de bzhin du/ yongs suuma sbyangs pa'i sems 'di yang byang chub kyi sems kyi yon tan la sbyor ba yang rang gi nyes pa'i skyon [274]'dor[274] bar mi byed do//

de ni byang chub gser [275]sgyur[275] de'i rigs pa nyid bstan pa'i phyir/

(44a) sman chen nyid du gang dang gang bshad pa//

zhes bya ba smos te/ nyon mongs pa'i nad gso bar byed pas na sman chen te/ byams pa la sogs pa'i chos kyi sgo'i gnyen po'i lam du gyur pa gang dang gang bshad ċing bstan pa ste/ 'dod chags kyi gnyen po mi gtsang ba dang/ zhe sdang gi gnyen po byams pa dang/ gti mug gi gnyen po rten cing 'brel par 'byung ba la sogs pa'i lam gang dang gang bshad pa/

(b) de dang de nyid bdag la dug tu [276]gyur[276]//

zhes pa gzhan dag ma yin gyi/ sman gyi dam pa de dang de dag nyid kho na bdag nyid kho na skal ba ngan cing nyon mongs pa'i dbang du gyur pa'i phyir bdag la dug tu [277]gyur[277] te/ ji ltar sman sbyor ba nyes pa la sogs pa'i rgyus 'chi ba 'am/ 'chi ba la thug pa'i nad bskyed pa dang 'dra bar bdag la chos kyi sman de phyin ci log tu 'gyur zhing nyon mongs pa bskyed pas dug tu [278]gyur[278] zhes

bya'o//

de ltar gnas pa de la ci zhig gis gso zhe na/

(c) rigs pa nyid [279] ni bcud len (264b) mchog yin na//

zhes smos te/ sems kyis rigs pa'i lam btsal ba nyid dam/ bsam gtan dang ting nge 'dzin la nges par gnas pa nyid [280]dam[280]/ dad par 'jug cing shes rab kyis dpyod pa nyid la sogs pa'i sgo nas nyon mongs pa spong ba ni rigs pa yin la rigs pa de ni bcom ldan 'das kyis gsungs pa'i dam pa'i chos la brten pa yin par bshad do//

de ni bcud len mchog yin na zhes bya ba ston pa'i gsung gi rjes su 'jug cing nyams su len pa ni nyon mongs pa'i nad sel cing 'khor ba'i sdug bsngal dang bral ba'i rgyu yin pas bcud len tha mal pa las khyad par du 'phags pa mchog yin no//

de ltar yin na de gang gis [281]'thob[281] ce na/

(d) gal te yid rton med na de yod min//

zhes bya ba smos te/ de yang gal te nyon mongs pa'i dbang du gyur pas/ lam la mngon par dad cing nges pa med pa [282]yid[282] brtan pa med na rigs pa de yang yod pa ma yin no zhes bya ba'i don te/ gang gi tshe sangs rgyas nyid sgrub pa la mngon par dad pas 'jug pa las ni [283]grol[283] bar 'gyur te/ mngon par dad na byang chub tu sems skyed la/ de las ni rim gyis grol bar 'gyur ba ni rang bzhin gyi gtan tshigs yin no//

yang no yid rton pa ni yid bde ba la bya ste/ mnyam par 'jog pa las byung ba'i sems rtse gcig pa'i ting nge 'dzin gyi bde ba dang yid bde ba skye ba gal te nyon mongs pa [284]spong[284] bar nus pa'i rigs pa de dang yod [285]par 'gyur gyi yid bde med cing sems g.yengs pa la ni rigs pa yod pa[285] ma yin pas nyon mongs pas bcom pa nyid du 'gyur ro//

da ni rigs pa nyid gang zhig yin pa bstan pa'i phyir/ gang zhig nyon mongs zhes bya ba la sogs pa smos te/ de la rigs pa ni nyon mongs pa spong ba yin pas/

(45abc) gang zhig nyon mongs bdo ba rnams sel [286]zhing[286]//
gang yang nyes gzhan skyed par mi (265a) byed pa//
de ni rigs pa yin zhes bdag sems na//

zhes bya ba rigs pa gang dag ldan na 'dod chags dang/ zhe sdang dang/ gti mug la sogs pa'i nyon mongs pa bdo zhing kun tu rgyu ba'i tshul du skyes pa rnams ni de nyid kyi gnyen pos spang ba ni thabs kyi dam pa ma yin te/ gong du bstan pa ltar gyur la/ de bas na nyon mongs pa'i rgyu'i gnyen po'i rtog dpyod ngan pa zhi bar gyur pa yang dag pa'i rtog pa ste/ 'phags pa'i lam de sbyor ba'i lam la mos pa yid la byed pas bsam pa'i man ngag de goms par byas na/ nyon mongs pa'i tshogs ring por mi thogs par de kho na mthong bas zhi bar byed pa yang gang zhig nyon mongs pa'i tshogs kyi nyes pa mngon du rgyu ba las gzhan pa bag la nyal gyi tshul [287]du[287] sems rgyud la gnas pa dang/ gzhan zhar [288]la[288] byung ba'i nyes pa ste/ 'dod chags kyi gnyen por mi sdug pa sgom pa na zhe sdang 'byung ba lta bu skyod cing 'khrugs par mi byed pa'i gnyen po'i lam de ni rigs pa zhes bya ste/ tshad ma dang mi 'gal zhing yang dag pa'i ye shes bskyed pa'i gtan tshigs dang ldan pa yin pas de lta bu ni rigs pa yin no zhes bdag yid la sems shing blos shes mod kyi 'on kyang

(d) ci 'dra yin zhes slar yang nges ma byas//

zhes bya ba rnam par grol ba'i rgyur gyur pa'i rigs pa de'i lam bsgoms pas mngon sum du byas nas ye shes thob par gyur pa ni nges par byas pa yin pas/ de ma thob pa'i phyir / ci 'dra yin zhes slar

yang nges ma byas zhes pa rigs pa'i lam de bdag gis goms par ma byas so zhes pa ste/ ston pas gsungs pa'i yang dag pa'i lam thos pa dang bsam pa'i shes rab kyis shes par byas mod kyi/ bsgom pa'i shes rab kyis mngon sum du ni ma byas so zhes bstan to// (265b)

byang chub kyi sems kyi 'bras bu bstan nas/[289] da[289] ni sgom pa'i 'bras bu bstan pa'i phyir/

(46) bsam dang bag la nyal dang khams bag chags//
nyes pa'i rgyu yi gnyen po la sbyar nas//
bsam pa'i man ngag de ni bsgom pa na//
'dir ni ring por mi thogs zhi bar 'gyur//

zhes bya ba smos te/ bsam pa ni lhag pa'i bsam pa ste sems so//

bag la nyal ni 'dod chags la sogs pa'i phra rgyas rnams so//

khams ni rang bzhin no//

bag chags ni bsam pa la sogs pa de dag nyid ni bag chags sems la gnas pa ste/ bsam pa dang bag la nyal ba dang khams rnams kyi bag chags las gyur pa'i nyes pa sems la gang dag yod pa ste/ gang gis 'dod chags dang zhe sdang la sogs pa skye bar 'gyur ba'i rgyu bdag tu lta ba la sogs pa gang dag yod pa de'i gnyen po ste/ de dang mi mthun pa'i phyogs su gyur pa bdag med pa 'am/ mi gtsang ba la sogs pa la sems sbyar zhing rjes su bsten la/ de yang bsam pa'i man ngag ces bya ba ston pas dbang po rab dang 'bring dang tha ma'i rim pa la dgongs nas theg pa'i khyad par ji skad gsungs pa 'am/ 'dod chags dang/ zhe sdang dang/ gti mug gi gnyen po so sor ji skad gsungs pa'i don te thos pa dang/ bsam pa'i shes rab kyis nges pa nyid du byas pa'i bsam pa'i man ngag de mngon sum du bya ba'i phyir bsgoms shing goms par byas pas rtse gcig tu byas pa las ni nyon mongs pa'i tshogs de zhi bar 'gyur ro//

dus ji tsam na 'gyur zhe na/ 'dir ni ring por mi thogs zhi bar

'gyur zhes bya ba smos te/ gnas skabs 'dir man ngag gi tshul 'di legs par bsgoms shing yid la byas pas ni ring por mi thogs par myur du sems la yod pa'i nyon mongs pa'i (266a) tshogs bsal cing zhi bar 'gyur ba ste/ bsgom pa la yang dag par gnas pas zhugs pa dag gi nyon mongs pa dag ni spang dka' ba ma yin no zhes bya ba'i don to//

da ni bcom ldan 'das[290] kyi[290] gsung nyid bslu ba med pa nyid yin par bstan pa'i phyir/

(47a) skyob pa nyes pa kun dang rnam bral zhing//

zhes bya ba smos te/ skyob pa zhes bya ba ni sems can rnams sdug bsngal las skyob par byed pas skyob pa'o//

nyes pa zhes bya ba ni 'dod chags la sogs pa'i 'khor ba pa'i chos rnams te/ de thams cad dang bral zhing spangs par 'gyur ba'o//

gzhan yang ji lta bu zhe na/

(b) chos rnams kun gyi dam pa'i don gzigs pa//

zhes bya ba smos te/ chos kyang yin la kun kyang yin pas chos rnams kun te/ zag pa dang bcas pa 'am/ zag pa med pa 'am/ rgyu ba 'am mi rgyu ba 'am/ thag nye ba 'am ring ba ste/ chos de rnams kyi dam pa'i don ni thun mong ma yin pa'i don te/ de gzigs pa'i ngang tshul mnga' bas na/ chos rnams kun gyi dam pa'i don gzigs pa zhes bya'o//

(c) khyed kyis sna tshogs tshul du'ang nges gsungs pas//

zhes bya ba ni dbang po dang mos tshul sna tshogs pas theg pa'i tshul du mar nges par phye ste gsungs pa 'am/ nyon mongs pa'i tshul mtha' yas pas gnyen po'i tshul yang sna tshogs par gsungs pa gang yin pa des ni 'dod chags la sogs pa'i nyon mongs kyi tshogs bag chags dang bcas pa ma lus par spong bar byed pas/

(d) nyon mongs sa bon ma lus sel bar byed//

ces bya ba ste/ khams gsum pa'i nyon mongs pa thams cad ma lus par sel bar byed do zhes bya ba'i don to//

de ltar bstan pa'i yon tan bshad nas/ da ni gzugs sku mthong zhing gsung thos pas nyon mongs pa spong ba'i tshul bstan pa'i phyir/

(48ab) (266b) khyed sku mdzes pa'i mtshan gyis 'bar gyur pa//
de yang mdun na bzhugs pa mthong ba dang//

zhes bya ba la sogs pa smos te/ bcom ldan 'das khyed kyi gzugs kyi sku mdzes pa yang yin la mtshan kyang yin pas mdzes pa'i mtshan te/ dbu gtsug tor dang ldan pa la sogs pa mtshan sum cu rtsa gnyis dang/ dpe byad bzang po brgyad cu dag gis nyes bar mtshon par gyur cing/ de nyid kyis na lhan ne [291]lham me lhung[291] der 'bar bar gyur pa dang/ 'dzam bu chu bo'i gser lta bu'i sku mdog shin tu 'bar bar gyur pa yin la/ de lta bu'i sku de yang mdun na bzhugs pa zhes bya ba dbang po'i mngon sum du mthong bar gyur pa 'am/ yid kyi mngon sum na bzhugs pa lta bur blos mthong zhing mngon sum du byed pa dang/ gzhan yang/

(c) rna bas btung ba'i bdud rtsi'ang thos gyur [292]pa[292]//

zhes bya ba skyes bu dag gis rna ba gnyis kyis btung bar bya ba yin pas na rna bas btung ba ste/ rna bas [293]bzung[293] ba zhes bya ba'i don to//

ci zhig ce na/ bdud rtsi'ang thos gyur pa zhes bya ba ste/ 'ang zhes bya ba ni bsdu ba ste/ mgon po khyod kyi sku mngon sum du mthong ba 'am/ yid kyis mngon du dmigs pas nyon mongs pa sel bar ma zad kyi khyed kyi gsung skyes bu gang gis thos par gyur pa de yang

de la bdud rtsir 'gyur te/ ji ltar snyim pas bdud rtsi 'thung bar byed pa dang 'chi bas mi tshugs par 'gyur ba de bzhin du/ mgon po'i gsung gi bdud rtsi rna ba gnyis kyi [294]snyim pas[294] 'thung ba'i tshul len par byed pa dag ni nyon mongs pa'i dug gis mi tshugs kyis dge ba'i srog gi dbang po mi 'chad pas ngan 'gro bar mi 'gyur ro//

(d) nyon mongs sa bon ma lus rnam par [295]'jig[295]//

ces bya ba ni de lta bu'i sku mthong ba dang/ gsung thos pa'i skyes bu'i nyon mongs pa khams gsum par 'khor zhing sdug bsngal [296]bskyed[296] par byed pa sa bon (267a) dang bcas pa ma lus par mtha' dag rnam par 'jig cing/ rang nyid dengs shing zad par 'gyur ro zhes bya ba'i don to//

de ltar gzugs kyi sku mthong ba'i yon tan bshad nas/ da ni chos kyi sku mthong ba'i yon tan bstan pa'i phyir/

(49a) gtso bo khyed la de las rab mchog gyur//

[297]ces[297] bya ba la sogs pa smos te/ gtso bo zhes bya ba ni bod pa'o//

khyed la de las rab mchog gyur ces bya ba ni gzugs kyi sku de las ches phul du byung zhing rab mchog tu gyur la thun mong ma yin pa'i sku'ang mnga'o zhes bya ba sbyar ro//

de gang zhig yin zhe na/

(b) chos sku nyi ma bla na med pa'ang [298]mnga'[298]//

zhes bya ba ste/ chos kyi sgras ni bcom ldan 'das de chos kyi ngo bo nyid yin pas shin tu phra ba brjod cing bstan pa med pa ji ltar mi snang ba thams cad mkhyen pa nyag gcig gi spyod yul du gyur pa yin par ston to//

de nyid ni sku ste chos kyang yin la sku yang yin pas chos kyi sku'o zhes [299]las[299] 'dzin par mtshams sbyar ro//

de nyid ni nyi ma dang 'dra bas chos kyi nyi ma ste/ ji ltar nyi mas phyi li mun pa'i tshogs sel bar byed pa de bzhin du chos kyi dbyings kyi ye shes kyi snang bas ma rig pa'i mun pa mun nag 'joms par byed pas nyi ma dang chos [300]mthun[300] pa'i phyir ro//

de nyid kyi phyir bla na med pa ste/ de las lhag [301]pa[301] gzhan med pa 'am/ sa 'og ma pa thams cad dang thun mong ma yin pa'i phyir ro//

de nyid kyis na/

(c) bsams kyang 'gro ba'i spyod yul mi 'gyur ba//

zhes bya ba smos te/ chos kyi sku'i ngo bo bsam shing bsgoms su zin kyang khams gsum pa'i 'gro ba so so'i skye bo dngos po la mngon par zhen pa rnams kyi spyod yul du mi 'gyur ba yin te/ de'i rang bzhin blos rtogs shing khong du chud par mi 'gyur ba'i phyir ro//

de ltar yod par ji ltar shes she na/

(d) nyes pa'i rab rib 'joms pa ngo mtshar che//

zhes bya ba smos te/ (267b) gang gi phyir ma rig pa zhes bya ba nyon mongs pa'i gzhi bor gyur pa'i nyes pa'i mun nag gi rab 'joms shing sel bar byed pa nyi ma lta bu gang yin pa ni chos sku ste stong pa nyid kyi ye shes yin la/ de ni dngos por [302]ma[302] dmigs shing mig gi spyod yul du ma gyur pa yin yang skyes bu rnams kyi blo'i mun pa sel bar byed pa ni ngo mtshar che ste/ bsam gyis mi khyab pa'i yul yin pa'i phyir rmad du gyur pa yin no//

de ltar bshags shing bstod pa brtsams pa mjug bsdu ba'i sgo nas bcom ldan 'das kyi yon tan gyi sgo brjod de phyag 'tshal ba bstan pa'i phyir/

(50a) thugs mchog gang yang rung ba de yis ni//

zhes bya ba smos te/ bcom ldan 'das khyed la btud cing phyag 'tshal lo zhes bya bar sbyar ro//

ci'i phyir phyag 'tshal zhe na/ nyes pa zhi bar mdzad pa'i phyir ro//

gang gis shesna/ thugs mchog gang yang rung ba de yis ni zhes bya ba ste/ gang gis gnyis su med pa'i ye shes nyan thos dang rang sangs rgyas la sogs pa'i yul ma yin pa thugs su chud par mdzad pa'i thugs kyi mchog gang yang rung ba de yis so//

ci zhig la dmigs she na/

(b) zhi gnas gang yang rung ba der bzhugs nas//

zhes bya ba smos te/ zhi gnas dang lhag mthong zung du 'jug pa lhun gyis gyis grub pa 'am rdo rje lta bu'i ting nge 'dzin dang/ bsam gtan gyi mchog la zhugs shing rnal 'byor gyi mthar byon pa [303]brnyes[303] pa la bzhugs pa de la phyag 'tshal lo//

de ci'i phyir zhe na/

(cd) nyes kun rnam pa kun tu zhir mdzad pa'i//
bcom ldan gang yin de la phyag 'tshal lo//

zhes bya ba smos te/ 'khor ba'i sdug bsngal bskyed pa'i nyes pa gang yin pa de kun zhi bar mdzad cing sel bar mdzad par spyod pa ni khyed nyid yin te/ de zlog par mdzad do zhes bya ba'i don to/

ji ltar zhe na/ rnam pa kun zhes bya ba ste/ (268a) bag chags dang bcas pa rnam pa thams cad du sel bar mdzad pa 'am/ yang na rnam pa kun gyis zhi bar mdzad pa ste/ theg pa'i tshul sna tshogs sam/ rdzu 'phrul dang cho 'phrul la sogs pa'i thabs sgo sna tshogs kyis zhi bar mdzad pa'o//

de bas na bcom ldan 'das gang yang rung ba de la phyag 'tshal lo zhes bya ba ste/ nyes pa'i tshogs de lta bu zhi bar mdzad pa'i bcom ldan 'das gang yin pa de la lus dang ngag dang yid dang zhing gus pas 'dud cing phyag 'tshal lo zhes bya ba'i don to//

gang yin de la zhes smos pa ni gang gi phyir khyed kyi mkhyen pas khyab par med pa'i tshig tu smos pa yin gyi/ de lta na ni gtso bo la de skad smra ba rigs [304]pa[304] ma yin no//

de lta na khyed de lta bu'i yon tan dang ldan pa gang [305]yang[305] rung ba de la bdag phyag 'tshal zhing skyabs su mchi'o zhes bya ba'i don to//

da ni bstod pa byas pa la byung ba'i bsod nams gang yin pa de sems can rnams la bsngo ba dang/ byang chub sems dpa'i rnams kyi bslab pa yin pas de dang rjes su mthun par bya ba'i phyir/

(51a) de ltar yon tan bla med la bshags pa'i//

zhes bya ba la sogs pa smos te/ de ltar zhes bya ba ni rdzogs pa'o//

yon tan bla med ni gang la yon tan gyi tshogs thun [306]mong[306] ma yin pa mnga' ba ste ston pa'o//

de la bshags pa ni rang gis sdig paadang nyes pa gang dag byas pa de'i spyan sngar brjod pa'o//

de lta bu'i sgo nas ci zhig byas she na/

(b) yang dag [307] bstod pa rnam sbyar dge ba ni//

zhes bya ba smos te/ rang gi nyes pa de brjod pa'i sgo nas bcom ldan 'das la yang dag par bstod pa'i tshig rnam par 'phel zhing legs par sbyar ba las dge ba ste/ bsod nams su byas pa'o//

ji lta bu zhe na/

(c) zla mdzes ltar dkar bdag gis gang bsags des//

zhes bya ba smos te/ bsod nams (268b) de yang ston ka'i zla ba ltar dkar zhing mdzes pa ste/ nyes pa'i nag nog gis ma 'dres shing yid du 'ong ba'o//

bdag gis gang bsags zhes bya ba ni bdag nyid kyis bsgrubs shing tshogs yongs su bsdus pa'o//

zla ba smos pas ni bdag nyid kyi ming zla ba zhes bya bar yang ston to//

dkarrba smos pas kyang bdag nyid kyi rang bzhin dag par ston to//

bsod nams de gang du bsngo zhe na/

(d) 'gro kun bde ba can du 'gro bar shog//

ces bya ba smos te/ bdag gis de ltar bsags pa'i bsod nams des 'gro ba 'di dag thams cad 'jig rten gyi khams bde ba can du 'gro zhing der skye bar shog [308]cig[308] pa'o//

yang na bla na med pa'i bde ba ni sangs rgyas kyi go 'phang ste/ de dang ldan pa'i gnas thob par gyur cig ces bya ba'i don to//

blo chen blo gros bzang po yis//
gsol ba btab pa la brten te//
sangs rgyas zhi ba bdag gis ni//
bshags bstod 'grel pa 'di byas so//

zla ba'i tshig don dbyings che bas//
bde gshegs spyod pa zab mo 'di
bshags nas bstod pa'i tshul la ni//
brten brtsams srid pa sbyang phyir yin//

de yi 'grel pa zla zer ltar//
yid 'ong bdag gis byas pa 'dis//
'gro ba'i nyon mongs rnam sbyangs nas//
skyon bral sangs rgyas nyid thob shog//

bshags bstod kyi 'grel pa slob dpon sangs rgyas zhi bas mdzad pa rdzogs so// //

rgya gar gyi mkhan po buddha shrī shānti dang/ zhu chen gyi lo tsā ba dge slong rin chen bzang pos bsgyur cing zhus te [309]gtan[309] la phab [310]pa'o[310]// //

Notes to the Deśana-stava-vṛtti

1. C omits. 2. D adds la sogs. 3. P, D bya. 4. D bskyed. 5. D nyes par. 6. P, N, C 'khrugs. 7. D gi. 8. C tshigs. 9. P, N rlab. 10. P, N dpyad. 11. D adds skabs. 12. D ni brgal. 13. D skyed. 14. D pa. 15. D par. 16. P, C, N tsha'i. 17. P,C, N yin. 18. C bsag. 19. D gi. 20. D rdzing. 21. C 'bebs. 22. D bsal. 23. D rten. 24. C de. 25. P gis. 26. P skams. 27. D bsgoms. 28. P, N, C 'gyur. 29. P, N, C bltos. 30. D gyi. 31. P, N, C omit. 32. P, N, C gyis. 33. P, N, C brten. 34. C bskyed. 35. D rgyu. 36. P, N, C add mi. 37. P, N, C cig gis cig. 38. N, C bstan. 39. P, N, C ces. 40. D blta. 41. P, N, C brten. 42. id. 43. D sog. 44. id. 45. id. 46. id. 47. N, C omit. 48. P, C srid. 49. P, N, C bskyed. 50. D adds de ni. 51. D sogs, C gsog. 52. P, C tsha'i. 53. P srid. 54. D bar. 55. D sgom. 56. D zhing. 57. C omits. 58. P, N, C por. 59. C dang bas slar yang dad. 60. N dad pa. 61. C mi spyas. 62. D adds pa. 63. C 'i. 64. D gi zhe. 65. D omits. 66. D thob. 67. P, N 'am. 68. C bltos. 69. C de. 70. P, D bsal. 71. P, N C ce. 72. D yi. 73. P, N, C ces. 74. P, N, C las. 75. P, N, D nyes pa. 76. P, N, D gi. 77. D bskyed. 78. N, C add la. 79. P, N bskyed. 80. C na. 81. P, N, C bskyed. 82. id. 83. C sangs. 84. C bzod. 85. P, N, C gyur. 86. P, N, C kyi. 87. P, N mnag; C pa man ngag. 88. P, N, C mnag. 89. All eds. sred. 90. P, N, C mnag. 91. id. 92. N, D C bskyed. 93. C ma. 94. C spang. 95. D omits. 96. P, N pa na; C pa ni. 97. N, C sten. 98. D 'khrugs. 99. D adds de 'khrug byed. 100. D par. 101. C bstan. 102. D pa byed 'dod na yang. 103. P, N C bzhag. 104. P sdams. 105. P, N, C mnags. 106. N, C de'i 107. C omits. 108. P, D cing. 109. C adds pa. 110. D rnam. 111. All eds.

zhing. 112. P, N, C ste. 113. P 'thun. 114. All eds. bsdams. 115. C ma kho na. 116. C 'beb. 117. C brtan. 118. N, C, D 'di. 119. C smad. 120. P, N, D gshes. 121. C pa. 122. C kyai. 123. P, N, C mi. 124. D brnag. 125. P, N, C add par. 126. All eds. gshes. 127. N, C she. 128. P, N, C omit. 129. P, N, D pa'o/. 130. C adds bor. 131. C bskal. 132. P, N, C add ba. 133. C bstan. 134. id. 135. id. 136. D zhes. 137. C te/. 138. All eds. 'jigs. 139. C adds de. 140. D gi. 141. D 'khrul. 142. id. 143. P omits; N 'am. 144. P, N, C mnags. 145. P, N, C add sum. 146. D adds yod pa. 147. D brten. 148. P spang. 149. D spangs. 150. P, N, C grangs. 151. C grangs. 152. P grangs. 153. P, N, C omit. 154. P, D glod. 155. D gnyis. 156. P kyis. 157. D zhes. 158. N, C bskyed. 159. C phogs. 160. D mchod. 161. C 'khyams. 162. D pas. 163. D bsgom. 164. D ltar. 165. N, C dag. 166. D rgyud. 167. D tshogs. 168. D, C pas. 169. D tā. 170. D bi. 171. D bsten. 172. N, C med. 173. P, N, C bskyed par. 174. P bkrugs. 175. D, P gis. 176. P, N gnyi ga. 177. C bstan. 178. D ni. 179. C 'jig. 180. D la. 181. D spyad. 182. N, C gtang ba'i. 183. C mi bskyod; P, D ma skyod. 184. P, N, C slod. 185. D par. 186. N brjod. 187. P, N, C gyi. 188. C bya. 189. P, D mi. But cf. root text. 190. P, N, C gyi. 191. P, D rigs. 192. P, D bzhag. 193. D sreg. 194. C adds me. 195. C bsregs. 196. P, N, D gyis. 197. P, N, C sregs. 198. N, D par. 199. P, N, C rtsa. 200. D omits. 201. D dga'. 202. P, N, D rgyu. 203. D dpyod. 204. N 'dag. 205. D brtag. 206. C des. 207. D kyis. 208. D ltos. 209. P, N, C rtogs. 210. P, N, D rgyu. 211. P, N, C cig nas cig. 212. P, N bzlas. 213. N, C skyed. 214. C de na. 215. C pas. 216. N, C sdus. 217. P, D sred. 218. N khyab. 219. D kyi. 220. P, N, C cing.

221. N, D, C blangs. 222. C adds ro//. 223. N, C bzung. 224. P, N cig. 225. D dga' ba. 226. P, N, C brten. 227. P sred bsgrub; N, C srid bsgrub. 228. D kyis. 229. P, N, C omit. 230. D adds na. 231. P omits. 232. P bzung. 233. P yun. 234. All eds. add ni. 235. C yin. 236. C 'dra. 237. P, N, C omit. 238. D brdzun. 239. C rlan. 240. P gnyan. 241. Cf. root text. 242. D adds la. 243. D adds bstan. 244. P, N, C nyams. 245. P, N, C omit. 246. Cf. root text. 247. C gyis. 248. C gis. 249. P, N, C byam. 250. All eds. gyis. 251. D bar. 252. C gnyis. 253. N smig. 254. P, N, C smus. 255. P, N, C gyis. 256. C phyir ro. 257. P brten. 258. D rings. 259. P, N, C gshig. 260. D 'brul 261. D adds lam gyi. 262. D bgos. 263. C mdor/mngor. 264. P, N, C gi. 265. D sgyur. 266. P, N, C 'gyur. 267. D 'gyur, C bsgyur. 268. P, N, C 'gyur. 269. D adds sems 270. D dang. 271. P brtson; N, C brtsom. 272. D kyis. 273. P, N, C 'gyur. 274. P, N mdor. 275. P, N, C 'gyur. 276. P, N, C 'gyur. 277. id. 278. id. 279. All eds. add kyi. 280. P, D dang. 281. D thob. 282. P, N yis. 283. D srol. 284. D spongs. 285. P omits. 286. All eds. cing. 287. C dus. 288. D las. 289. C de. 290. C kyis. 291. C lha me lhang. 292. All eds. pa'i. 293. P, N, D gzung. 294. N snying pas; C snying pos. 295. C 'jug. 296. D skyed. 297. D, C zhes. 298. D omits. 299. P, N, C omit. 300. P 'thun. 301. D ma. 302. C mi. 303. N brnyas. 304. P, N, C omit. 305. C omits. 306. P, N, D mongs. 307. C adds par. 308. C gcig. 309. N btan. 310. P, N, C pa.

Appendix G. Tibetan texts of the Bodhisattva-saṁvara-viṁśaka and its Vṛtti

Bodhisattva-saṁvara-viṁśaka

(O 5582, P Sems-tsam Ku 192a.1-b.8; T 4081, D Hi 166b.1-167a.5; N Ku 195a.2-b.7; C Hi 167a.6-168a.3)

rgya gar skad du/ bodhi satwa ba bing shi ka/ bod skad du/ byang chub sems dpa'i sdom pa nyi shu pa/ 'jam dpal gzhon nur gyur pa la phyag 'tshal lo//

(1) sangs rgyas sras dang bcas pa la//
gus [1]pas[1] phyag 'tshal ci nus mchod//
phyogs dus kun [2]na[2] bzhugs pa yi//
byang chub sems dpa' rnams kyi khrims//

(2) bsod nams kun gyi gter gyur gang//
de ni bsam pa dam pa yis//
bla ma sdom la gnas shing mkhas//
nus dang ldan [3]las[3] blang bar bya//

(3) de tshe de la dge ba'i phyir//
rgyal ba sras dang bcas rnams kyis//
dge ba'i thugs kyis rtag par yang//
bu sdug 'dra bar dgongs par 'gyur//

(4) gzhan rnams dang ni bdag la'ang rung//
sdug bsngal yin yang gang phan dang//
phan [4]dang[4] bde ba rnams bya ste//
bde yang mi phan mi bya'o//

(5) nyon mongs drag las byung ba [5]yi[5]//
sdom pa [6]zhig[6] par gang gyur pa//
de [7]yi[7] nyes pa bzhi po ni//
[8]pham[8] par 'dra bar dgongs pa yin//

(6) rnyed dang bkur sti chags pa yis//
bdag bstod gzhan la smod pa dang//
sdug bsngal mgon med gyur pa la//
ser snas chos nor mi ster dang//

(7) gzhan gyis bshags kyang mi nyan par//
khros nas gzhan la 'tshog pa dang//
theg pa chen po spong byed cing//
dam chos 'drar snang ston pa'o//

(8) sdom pa slar yang blang bar bya//
zag pa 'bring ni gsum la bshags//
gcig gi mdun du lhag ma rnams//
nyon mongs mi mongs bdag sems bzhin//

(9) dkon mchog gsum la gsum mi mchod//
'dod pa'i sems kyi rjes su 'jug//
rgan pa rnams la gus mi byed//
dris pa la ni lan mi 'debs//

(10) mgron [9]bos[9] bdag gir mi byed cing//
gser la sogs pa len mi byed//
chos (192b) 'dod pa la sbyin mi byed//
tshul khrims 'chal rnams yal bar 'dor//

(11) pha rol dad phyir slob mi byed//
sems can don la bya ba chung//
snyong brtser bcas na mi dge med//
'tsho ba log pa dang du len//

(12) 'phyar nas rab tu rgod la sogs//
'khor ba gcig pu [10]bgrod[10] par sems//
grags pa maayin mi spong ba//
nyon mongs bcas kyang [11]'chos[11] mi byed//

(13) gshe la lan du gshe la sogs//
[12]khros pa[12] rnams ni [13]yal[13] bar 'jog//
pha rol shad kyis 'chags pa spong//
khro ba'i sems kyi rjes su 'jug//

(14) bsnyen bkur 'dod phyir 'khor rnams [14]sdud[14]//
le lo la sogs sel mi byed//
chags pas bre mo'i gtam la brten//
ting nge 'dzin gyi don mi tshol//

(15) bsam gtan sgrib pa spong [15]mi[15] byed//
bsam gtan ro la yon tan lta//
nyan thos theg pa spong bar byed//
rang tshul yod bzhin de la brtson//

(16) brtson min phyi rol bstan bcos brtson//
brtson par byas kyang de la dga'//
theg pa chen po spong bar byed//
bdag la [16]bstod[16] cing gzhan la smod//

(17) chos kyi don du 'gro mi byed//
de la smod [17]cing[17] yi ge [18]brten[18]//
dgos pa'i [19]grogs[19] su 'gro mi byed//
nad pa'i rim gro bya ba spong//

(18) sdug bsngal sel bar mi byed pa//
bag med rnams la rigs mi ston//
[20]byas la[20] lan du phan mi 'dogs//
gzhan gyi mya ngan bsang mi byed//

(19) nor 'dod pa la sbyin mi byed//
'khor rnams kyi ni don mi byed//
gzhan gyi blo dang mthun mi 'jug//
yon tan bsngags pa smra mi byed//

(20) rkyen du [21]'tsham[21] par tshar mi gcod//
rdzu 'phrul [22]sdig[22] la sogs mi byed//
snying rjer ldan zhing byams phyir dang//
sems dge ba la nyes pa med//

byang chub sems dpa'i sdom pa nyi shu pa/ slob dpon tsandra go mis mdzad pa rdzogs so//

Notes to the Viṁsaka

1. P par. 2. Vṛtti nas. 3. After vṛtti; all eds. la. 4. P, N pa. 5. D, C yis. 6. N bzhag; P, C bzhig. 7. C yis. 8. P, N, C 'pham. 9. N, D, C por; P pos. 10. P, N, C 'grod. 11. D chos. 12. Vṛtti khro ba. 13. P yar. 14. D, C bsdud. 15. N, C bar. 16. D stod. 17. N, P dang. 18. N, P rton. 19. N grog. 20. N, P byas pa; D, C byams la. 21. N, P 'tshams. 22. Vṛtti bsdigs.

Saṃvara-viṃśaka-vṛtti

(O 5583, P Sems-tsam Ku 192b.8-213a.2; T 4082, D Hi 167a.6-184b.3; N Ku 196a.1-216a.4; C Hi 168a.4-185b.1)

rgya gar skad du/ sam ba ra bing shi [1]ka[1] bṛtti/ bod skad du/ sdom pa nyi shu pa'i 'grel (P 193a:) pa//

bam po dang po//

sdom pa ma lus rgya mtsho yi//
mthar phyin 'jam pa'i gsung mnga' la//
phyag 'tshal nas ni sdom pa'i mchog//
nyi shu pa ni gsal bar dgrol//

(1) sangs rgyas sras dang bcas pa la//
gus [2]pas[2] phyag 'tshal ci nus mchod//
phyogs dus kun nas bzhugs pa yi//
byang chub sems dpa' rnams kyi khrims//

(2) bsod nams kun gyi gter gyur gang//
de ni bsam pa dam pa [3]yis[3]//
bla ma sdom la gnas shing mkhas//
nus dang ldan las blang bar [4]bya[4]//

zhes bya ba 'dis byang chub sems dpa'i sdom pa nod pa'i cho ga bstan [5]te[5]/ byang chub sems dpa'i sa las de skad du 'byung ba'i phyir ro//

de la byang chub sems dpa' khyim pa 'am/ rab tu byung ba byang chub sems dpa'i bslab pa'i tshul khrims kyi phung po rnam pa gsum po 'di dag la slob par 'dod cing/ bla na med pa yang dag par rdzogs pa'i byang chub tu smon lam btab pas byang chub sems

dpa'i smon lam btab pa'i phyir chos mthun pa sdom pa blangs pa mkhas pa ngag gi rnam par rig byed kyi don 'dzin pa dang/ go bar nus pa de lta bu'i byang chub sems dpa'i rkang pa gnyis la thog mar phyag byas nas gsol ba gdab par bya ste/ [6]'di skad ces[6]/

bdag rigs kyi bu khyod las byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba nod par 'tshal [7]gyis[7]/ de las gnod pa [8]ma[8] mchis na bdag la thugs brtse ba'i slad du cung zad cig gsan cing stsal ba'i rigs so zhes brjod par bya'o//

de nas byang chub sems dpa' nus pa des byang chub sems dpa' 'dod pa de la byang chub sems dpa'i sdom pa'i phan yon rgya cher brjod nas/ sdom pa 'dod pa la bslab pa'i gzhi'i lci yang yang dag par brjod cing spro ba bskyed pa yang bya ste/ 'di skad ces brjod par yang bya'o//

rigs kyi bu khyod nyon cig/khyod 'di ltar sems can ma brgal (193b) ba rnams bsgral ba dang/ ma grol ba rnams dgrol ba dang/ dbugs ma phyin pa rnams dbugs dbyung ba dang/ yongs su mya ngan las ma 'das pa rnams yongs su mya ngan las 'da' ba dang/ sangs rgyas kyi gdung rgyun mi [9]'chad[9] par 'dod dam/ de [10]la[10] khyod kyis sems bskyed pa [11]brtan[11] pa dang/ yi dam la brtan par bya'o zhes de ltar mi shes pa'i rigs mthong nas spro ba [12]bskyed[12] pa'i phyir brjod par bya'o//

de nas 'dod pa des legs par gsol btab nas bla gos phrag pa gcig tu gzar te/ 'das pa dang ma byon pa dang da ltar byung ba'i sangs rgyas bcom ldan 'das rnams dang/ byang chub sems dpa' sa chen po la [13]zhugs[13] pa ye shes dang mthu chen po thob pa phyogs bcu na bzhugs pa rnams la mchod pa byas nas de dag gi yon tan rnams kyang mngon sum du byas la snying nas dang ba'i sems sam/ yang na des ci nus pa dang/ rgyu'i stobs ci yod pas cung ngu yang bskyed la/

de bzhin gshegs pa'i sku gzugs mdun du bzhag ste/ legs par mchod pa byas nas/ [14]'dud pa'i[14] tshul gyis pus mo'i lha nga sa la [15]btsugs[15] pa 'am tsog tsog por 'dug kyang rung ste/ byang chub sems dpa' mkhas pa de la 'di skad ces brjod par bya ste/

rigs kyi bu 'am tshe dang ldan pa 'am btsun pas kyang byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba bdag la stsal du gsol zhes smras nas dran pa rtse gcig tu [16]bzhag[16] ste/ sems dang ba kho na bskyed nas/ [17]da[17] ni bdag gis ring po mi thogs par bsod nams kyi gter chen po bla na med pa zad mi shes shing dpag tu med pa 'thob par 'gyur ro snyam du don de nyid rjes su bsam zhing cang mi smra bar bya'o//

de ltar zhugs pa'i byang chub sems dpa' de la byang chub sems dpa' mkhas pa [18]'greng[18] yang rung/ (194a) stan la 'dug kyang rung ste/ des sems ma g.yengs par 'di skad ces brjod par bya ste/ rigs kyi bu 'am chos kyi spun ming 'di zhes bya ba khyod byang chub sems dpa' yin nam/ byang chub tu smon lam [19]btab[19] bam zhes smros shig//

des kyang lags so zhes khas [20]longs[20] shig//

de'i 'og tu de la yang 'di skad ces brjod par bya ste/ rigs kyi bu ming 'di zhes bya ba khyod 'das pa'i byang chub sems dpa' thams cad [21]kyi[21] bslab pa'i gzhir gyur pa gang yin pa rnams dang/ tshul khrims su gyur pa gang yin pa dang/ ma 'ongs pa'i byang chub sems dpa' thams cad [22]kyi[22] bslab pa'i gzhir gyur pa gang yin pa rnams dang/ tshul khrims su gyur pa gang yin pa dang/ da lta na phyogs bcu dag na da ltar bzhugs pa'i byang chub sems dpa' thams cad [23]kyi[23] bslab pa'i gzhi gang yin pa rnams dang/ tshul khrims gang yin pa [24]dang[24]/ bslab pa'i gzhi gang dag dang/ tshul khrims gang dag la 'das pa'i byang chub sems dpa' thams cad kyis bslab par gyur pa dang/ ma 'ongs pa'i byang chub sems dpa' thams cad slob par

'gyur ba dang/ phyogs bcu dag na da ltar byung ba'i byang chub sems dpa' thams cad da ltar slob pa'i byang chub sems dpa'i bslab pa'i gzhi thams cad dang byang chub sems dpa'i tshul khrims thams cad de/ sdom pa'i tshul khrims dang/ dge [25]ba'i[25] chos sdud pa'i tshul khrims can gyi don bya ba'i tshul khrims [26]nga[26] las nod dam zhes smros shig//

des kyang nod lags so zhes khas longs zhig/ byang chub sems dpa' mkhas pa des kyang de ltar lan gnyis lan gsum du brjod par bya'o// dris na nod pa'i byang chub sems dpa' des kyang lan gsum gyi bar du khas [27]blang[27] bar bya'o//

de ltar byang chub sems dpa' mkhas pa des nod pa'i byang chub (194b) sems dpa' de la byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par [28] lan gsum gyi bar du phog ste khas len du yang bcug nas/ nod pa'i byang chub sems dpa' de ma langs par de bzhin gshegs pa'i sku gzugs de nyid kyi spyan sngar phyogs bcu'i sangs rgyas dang byang chub sems dpa' bzhugs shing 'tsho skyong ba thams cad kyi zhabs la gtugs de thal mo sbyar nas/ 'di ltar mkhyen par mdzad du gsol ba bya ste/

byang chub sems dpa' ming 'di zhes bgyi ba 'dis bdag byang chub sems dpa' ming 'di zhes bgyi ba las byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba lan gsum gyi bar du mnos lags te/ bdag ming 'di zhes bgyi ba las byang chub sems dpa' ming 'di zhes bgyi ba 'dis byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blangs pa la bdag dpang du gyur [29]pa[29] phyogs bcu'i jig rten gyi khams mtha' yas mu med pa [30]dag tu[30] 'phags pa'i mchog lkog tu gyur kyang/ thams cad du sems can thams cad [31]la[31] lkog tu ma gyur pa'i thugs mnga' ba rnams la mkhyen par mdzad du gsol zhes de skad lan gnyis lan gsum gyi bar du brjod par bya'o//

mkhas pa yin du zin kyang byang chub sems dpa' thams cad las byang chub sems [32]dpas[32] tshul khrims kyi sdom pa yang dag par blang ba de mnod par mi bya ste/ dad pa med pa gang thog mar tshul khrims kyi sdom pa yang dag par blang ba 'di la ma mos shing mi 'jug la mi rtog pa las kyang nod par mi bya'o//

brkam chags can dang/ chags pas zil gyis non pa dang/ 'dod pa che ba dang/ chog mi shes pa las kyang mnod par mi bya'o//

tshul khrims nyams pa dang/ bslab pa dag la gus par mi [33]byed de[33]/ lhod pa [34] las kyang mnod par mi bya'o//

khro ba dang/ khon du 'dzin pa dang/ mi (195a) bzod pa shas che ba dang/ pha rol gyi nyes pa mi bzod pa las kyang mnod par mi bya'o//

snyoms las can dang/ le lo can dang/ shas cher nyin mtshan du gnyid kyi bde ba dang/ [35]glos[35] [36]'bebs[36] pa'i bde ba dang/ nyal ba'i bde ba nyams su len pa dang/ 'du 'dzi'i gtam gyis dus yol bar byed pa las kyang mnod par mi bya'o//

sems rnam par g.yengs te/ tha na ba 'jos tsam gyi bar du yang dge ba la sems rtse gcig tu bsgom mi nus pa las kyang mnod par mi bya'o//

yid rtul po dang/ rmongs pa'i rang bzhin can dang/ ha cang sems zhum pa dang/ byang chub sems dpa'i mdo sde'i sde snod dang/ byang chub sems dpa'i mdo sde'i sde snod kyi ma mo la skur ba 'debs pa las kyang mnod par mi bya'o//

byang chub sems dpa' sdom pa yang dag par blang ba'i cho ga 'di [37]bzung[37] zhing kun chub par byas kyang byang chub sems dpa'i sde snod la sdang zhing ma dad pa'i sems can rnams la gya [38]tshom[38] du bsgrags par mi bya zhing shes par mi bya'o//

de ci'i phyir zhe na 'di ltar de dag gis thos [39]nas[39] ma mos shing mi shes pa'i sgrib pa chen pos bsgribs pas skur pa 'debs

par 'gyur ba'i phyir te/ de la skur pa 'debs pa de ni sdom pa la gnas pa'i byang chub sems dpa' bsod nams kyi phung po dpag tu med pa [40]ji[40] tsam dang ldan par gyur pa [41]de[41] tsam du de ni sdig pa'i tshig dang/ sdig pa'i lta ba dang/ sdig pa'i dun tu rtog pa de dag ji srid du thams cad kyi thams cad du ma spangs kyi bar du bsod nams ma yin pa'i phung po dpag tu med pa de tsam kho na dang ldan par 'gyur ro//

byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang bar 'dod pa la snga nas byang chub sems dpa'i mdo sde'i sde snod kyi ma mo 'di las byang chub sems dpa'i [42]bslab[42] pa'i gzhi rnams dang/ nyes pa'i [43]gzhi[43] gang dag bstan pa de dag bsgrags par bya (195b) ste/ gal te snying nas brtags shing shes rab kyi so sor brtags nas spro bar gyur la/ pha rol gyis yang dag par 'dzin du bcug pa'i phyir yang ma yin/ pha rol dang 'dran pa'i phyir yang ma yin na/ byang chub sems dpa' brtan po yin par rig par bya ste/ tshul khrims kyi sdom pa yang dag par blang ba 'di cho ga 'di bzhin du des kyang mnod par bya zhing de la [44]dbog[44] par yang bya'o//

byang chub sems dpa' tshul khrims kyi sdom pa yang dag par blang ba'i las de yongs su rdzogs nas byang chub sems dpa' de gnyi gas phyogs bcu'i 'jig rten gyi khams mtha' yas mu med pa dag na bzhugs pa'i sangs rgyas dang/ byang chub sems dpa' de dag la mchod [45]pa[45] byas la [46]zhabs la[46] gtugs te ldang bar bya'o//

byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blangs pa 'di ni tshul khrims kyi sdom pa yang dag par blangs pa thams cad las khyad par [47]du[47] 'phags pa yin te/ bla na med pa dang bsod nams kyi phung po dpag tu med pa dang ldan pa dang/ sems kyi bsam pa mchog tu dge bas bskyed pa dang/ sems can thams cad la nyes par spyod pa rnam pa thams cad kyi gnyen por gyur pa yin no//

so sor thar pa'i sdom pa yang dag par blangs pa [48]dag[48] ni 'di lta ste/ bsod nams yongs su bzung ba la brten nas tshul khrims kyi sdom pa yang dag par blang ba de'i brgya'i char [49]yang[49] nye bar mi [50]'gro'o[50]// stong gi cha dang/ grangs dang/ cha dang/ bgrang ba dang/ dpe dang/ rgyur yang nye bar mi 'gro'o//

gzhan yang phan yon 'di dag yod de/

(3) de tshe de la dge ba'i phyir//
rgyal ba sras dang bcas rnams [51]kyis[51]//
dge ba'i thugs [52]kyis rtag[52] par yang//
bu sdug 'dra bar dgongs par 'gyur [53]//

'di ni chos nyid yin te/ de ltar tshul khrims kyi sdom pa yang dag par blang ba'i las yongs su rdzogs ma thag tu phyogs bcu'i 'jig rten gyi khams mtha' yas mu med pa dag na de bzhin (196a) gshegs pa rnams dang/ sa chen por [54]čhud [54] pa'i byang chub sems dpa' bzhugs te/ 'tsho skyong ba rnams la gang [55]gis[55] de dag [56] 'di snyam du [57]byang chub sems dpas[57] byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba yang dag par mnos so snyam du dgongs par 'gyur ba de lta bu'i ltas 'byung bar 'gyur ro//

de'i rjes la de dag kyang byang chub sems dpa' de la dgongs [58]par[58] 'gyur te/ dgongs par gyur na ye shes gzigs pa 'jug go//

de dag [59]gi[59] ye shes gzigs pa des 'di ltar byang chub sems dpa' ming 'di zhes bya bas 'jig rten gyi khams che ge mo zhig tu byang chub sems dpa' ming 'di zhes bya ba las byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba legs par mnos so zhes bya [60]ba[60] de ltar yang dag pa ji lta ba bzhin du thugs su chud par 'gyur te/ de dag thams cad kyang de la bu dang 'dra ba dang/ spun dang 'dra bar dgongs pa bzang pos so so nas thugs brtse

bar mdzad do//

de ltar dgongs pa bzang pos so so nas thugs brtse bar mdzad pa'i byang chub sems dpa' de'i dge ba'i chos rnams ni rgya cher 'phel bar 'gyur te/ nyams par mi 'gyur bar shes par bya'o//

tshul khrims kyi sdom pa yang dag par blangs par mkhyen par gsol ba de yang de dag gi thugs su chud par rig par bya'o//

byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blangs pa la gnas pa'i byang chub sems dpa' des 'di ltar bdag nyid kyis kyang [61] brtag cing 'di ni byang chub sems dpas bya ba'i cha yin no// [62]'di[62] ni bya ba'i cha ma yin no snyam nas/ de phyin chad de kho na bzhin du las su bsgrub par bya zhing bsrung bar bya'o//

byang chub sems dpa'i mdo sde'i sde snod las kyang bsgrims te mnyan pa 'am/ yang na byang chub sems dpa'i mdo sde'i sde snod kyi ma [63]mo[63] bsdus pa 'di (196b) las kyang mnyan te/ 'di ltar bcom ldan 'das kyis mdo sde de dang de dag tu byang chub sems dpa' rnams kyi bslab pa'i gzhi stong phrag du ma gsungs pa dag bsgrub pa'i phyir de kho na bzhin du bslab par bya'o//

de la bya ba'i cha yin pa dang/ bya ba'i cha ma yin pa gang yin pa de yang mdor bsdus te smras pa/

(4) gzhan rnams dang ni bdag [64]la'ang[64] rung//
sdug bsngal yin yang gang phan dang//
phan dang bde ba rnams bya ste//
bde yang mi phan mi bya'o//

de la phan pa ni tshe phyi ma la phan pa'o// bde ba ni bde bar tshor ba'o//

bde ba rnams bya ste zhes bya ba spyir bshad pa 'di dgrol ba ni sdug bsngal yin yang gang byas na phan pa nyid du 'gyur na bya

dgos te/ dper na smad pa'i yul la nye bar spyod pa las bkag na sdug bsngal du 'gyur ba lta bu ste/ de ni sman tsha ba nad pa bdag la phan par mi shes pa bdag la gnod du zin kyang de ni gnod par 'gyur ba gcig nas gcig tu brgyud pa'i gnyen por gyur pa ste/ tshe phyi ma la phan par 'gyur ro//

de bas na snying rje dang ldan pa rnams kyis bya ba'i cha yin pa nyid do//

gang bde ba yin yang tshe phyi ma la gnod par 'gyur ba'i rgyu yin pa'i phyir tshe phyi ma la mi phan pa ni dper na smad pa'i yul la nye bar spyod pa'i bde ba ni 'phral gyi tshor ba bde ba myong ba tsam du zad de/ de ni 'phral gyi nyams dga' ba yin du zin kyang/ sdug bsngal mang po 'phel bar 'gyur te/ dper na 'bras [65]sā[65] lu'i chan dug dang 'dres pa bzhin no//

de bas na snying rje [66]dang ldan pa[66] rnams kyis bya ba'i cha ma yin no//

de la tshul khrims kyi sdom pa la gnas pa'i byang chub sems dpa' la pham pa'i gnas lta bur gyur pa'i chos bzhi yod de//

de dag bstan par bya ba'i phyir/

(5) nyon mongs drag las byung ba [67]yi[67]//
sdom pa zhig par gang gyur pa//
de yi nyes pa bzhi po ni//
[68]pham par[68] 'dra bar dgongs pa [69]yin//[69]

zhes bya ba 'di smras so//

pham pa'i gnas lta bur gyur pa'i chos 'di (197a) dag las gang yang rung ba'i chos [70]gcig lan cig[70] byas na yang de tshe 'di nyid la byang chub [71]sems dpa'i[71] tshogs rgya chen po [72]sogs[72] pa dang/ yongs su 'dzin pa'i skal ba med par 'gyur na thams cad byas na lta ci smos/ tshe 'di nyid la bsam pa rnam par dag par

'gyur ba'i skal ba med de/ de ni byang chub sems dpa' ltar bcos pa yin gyi/ yang dag pa'i byang chub sems dpa' ma yin no//

pham pa'i gnas lta bu 'di dag kyang kun nas dkris pa chung ngu dang/ 'bring gis tshul khrims kyi sdom pa yang dag par blangs pa de byang chub sems dpas btang bar mi 'gyur ro//

kun nas dkris pa chen pos ni btang bar 'gyur te/ gang gi phyir byang chub sems dpa' pham pa'i gnas lta bu'i chos bzhi po 'di dag rgyun ma chad [73]par[73] kun tu spyod pa dang/ ngo tsha shes pa dang/ khrel yod pa chung ngu tsam yang mi [74]skyed[74] pa dang/ des mgu bar byed cing dga' ba dang/ de nyid la yon tan du lta ba can du gyur pa 'di ni kun nas dkris pa chen po yin par rig par bya'o//

mdor bsdu na rgyu gnyis kho nas byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blangs [75]pa[75] btang bar 'gyur te/ bla na med pa yang dag par rdzogs pa'i byang chub tu smon pa yongs su btang ba dang/ pham pa'i gnas lta bu'i chos kyi kun nas dkris pa chen po kun tu spyod pa'o//

de la byang chub kyi sems btang bas byang chub sems dpa'i [76] sdom pa btang bar 'gyur ba ni gtso bo btang ba'i phyir te/ sangs rgyas btang bas dge slong gi sdom pa btang ba bzhin no//

'o na 'dir yang de btang [77]ba ni[77] sdom pa nyams pa'i rgyur 'gyur bar ci'i phyir [78]ma[78] bshad [79]ce na[79] go [80]sla[80] ba'i phyir ma bshad do//

gtso bo bstan par byas pa la phas pham pa'i chos bstan pa'i phyir yang ma bshad do//

byang chub sems dpa' gang gis smon lam yang ma btang la [81]pham[81] pa'i gnas lta bu'i chos rnams kyi kun nas dkris pa chen po yang (197b) kun du ma spyad na tshe [82]brjes[82] su zin kyang 'og

dang/ steng dang thad ka thams cad du skyes pa'i byang chub sems dpas byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par [83]blangs[83] pa spong bar mi 'gyur ro//

byang chub sems dpa' tshe [84]brjes pas[84] brjed na'ang dge ba'i bshes gnyen bsten pa la brten nas dran pa gso ba'i phyir yang dang yang du [85]nod[85] par byed par zad kyi gsar du yang dag par len par byed pa ni ma yin no//

nyes pa bzhi po de dag kyang gang zhe na/

(6) rnyed dang bkur sti chags pa [86]yis[86]//
bdag [87]bstod[87] gzhan la smod pa dang//
sdug bsngal mgon med gyur pa la//
ser [88]snas[88] chos nor mi ster dang//

(7) gzhan gyis bshags kyang mi nyan par//
[89]khros[89] nas gzhan la 'tshog pa dang//
theg pa chen po spong byed cing//
dam chos 'drar snang ston pa'o//

de la rnyed pa dang bkur [90]sti[90] la lhag par zhen [91]pa ste[91] bdag la [92]bstod[92] pa dang/ gzhan la smod pa ni byang chub sems dpa'i pham pa'i gnas lta bu'i chos dang po'o//

longs spyod dag yod de bdog bzhin du chags pa'i rang bzhin can [93]gyis[93] sdug bsngal ba dang/ [94]bkren[94] pa dang mgon med pa dang rten [95]med[95] pa'i slong ba po legs par slong zhing 'ongs pa rnams la snying sra bas zang zing mi gtong ba dang/ chos la ser sna byed pa'i phyir legs par don du gnyer [96]ba[96] [97]'ongs[97] pa rnams la chos mi ston pa ni byang chub sems dpa'i pham pa'i gnas lta bu'i chos gnyis pa'o//

gang gis byang chub sems dpa' [98]la[98] tshig rtsub mo smras pa

tsam gyis gtong bar mi byed de/ khro ba'i kun nas dkris pa de lta bu 'phel bar byed la/ khro bas zil gyis non nas lag pa 'am/ bong ba 'am/ [99]dbyug[99] pas sems can rnams la [100]rdeg[100] par byed/ rnam par 'tshe bar byed/ rnam par [101]mtho 'tsham[101] par byed la/ khro ba'i bsam pa bdo ba kho na zhe la bzung ste gzhan dag [102]gis[102] shad kyis sbyangs kyang mi nyan cing mi bzod la bsam pas (198a) mi gtong ba 'di ni byang chub sems dpa'i pham pa'i gnas lta bu'i chos gsum pa'o//

byang chub sems dpa'i sde snod la skur ba 'debs pa dang/ bdag nyid dam gzhan dag gi [103]g.yam[103] la dam pa'i chos ltar bcos pa la mos nas/ dam pa'i chos ltar bcos pa dag la dga' ba dang/ [104]ston[104] pa dang/ 'jog pa ni byang chub sems dpa'i pham pa'i gnas lta bu'i chos bzhi pa'o//

[105]da[105] ni 'di [106] dpyad par bya ste/ gal te byang chub sems dpas pham pa'i gnas lta bu lan cig spyad pas byang chub sems dpa'i tshul khrims kyi sdom pa btang bar gyur pa dper na dge slong so sor thar pa'i sdom pa las pham pa'i chos byung ba ltar gyur na/ de ci byang chub sems [107]dpa'[107] yang dag par [108]blang bar[108] gyur pa des de 'di ltar dge slong so sor thar pa'i sdom pa las pham pa byung ba bzhin du tshe 'di nyid la yang dag par blang ba'i skal ba med pa yin nam zhe na ma yin te/

(8a) sdom pa slar yang blang bar bya//

zhes bya ba smos so//

de ltar cho ga sngar bshad pa bzhin du sdom pa slar yang mnod par bya'o//

yang na thabs gzhan yang yod de/ des mnod par bya'o//

de yang byang chub sems dpa'i sa las gal te yon tan de dag dang ldan pa'i gang zag med par gyur na/ byang chub sems dpas de

bzhin gshegs pa'i sku gzugs kyi spyan sngar bdag nyid kyis byang chub sems dpa'i tshul khrims kyi sdom [109]pa[109] yang dag par blang bar bya ste/ 'di ltar spyan sngar bla gos phrag pa gcig tu gzar nas pus mo g.yas pa'i lha nga sa la [110]btsugs[110] sam tsog tsog por [111]'dug[111] kyang rung ste 'di skad du/ bdag ming 'di zhes bgyi ba phyogs bcu'i de bzhin gshegs [112]pa[112] dang/ sa chen po la [113]zhugs[113] pa'i byang chub sems dpa' thams cad la gsol ba [114]'debs[114] te/ de dag [115]gi[115] spyan sngar byang chub sems dpa'i bslab (198b) pa'i gzhi thams cad [116]dang[116]/ byang chub sems dpa'i tshul khrims thams cad de/ sdom pa'i tshul khrims dang/ dge ba'i chos sdud pa'i tshul khrims dang/ sems can gyi don bya ba'i tshul khrims gang la 'das pa'i byang chub sems dpa' thams cad kyis bslabs pa dang/ ma 'ongs pa'i byang chub sems dpa' thams cad slob par 'gyur ba dang/ phyogs bcu na da ltar byung ba'i byang chub sems dpa' thams cad [117]da[117] ltar slob pa rnams bdag gis yang dag par [118]blang ngo[118] zhes brjod par bya ste/ [119]lan gnyis[119] lan gsum du brjod nas ldang bar bya'o//

lhag ma thams cad ni snga ma bzhin [120]du rig[120] par bya'o zhes 'byung ngo//

thog ma yang de lta bu'i gang zag med par gyur na de ltar mnod par bya'o//

nyon mongs pa drag po las nyes pa byung ba rnams slar [121]bslab[121] pa'i cho ga bshad pa ni de yin no//

nyon mongs pa 'bring las byung ba rnams ji ltar bya zhe na/

(b) zag pa 'bring ni gsum la bshags//

zhes bya ba smras te/ gal te byang chub sems dpa' dun nas dkris pa 'bring gis pham pa'i gnas lta bu'i chos byas par gyur na/ de ni nyes byas kyi nyes pa yin te/ des nyan thos kyi theg pa pa yang

rung byang chub sems dpa'i theg pa [122]pa[122] yang rung ste/ gang zag gsum [123]mam[123]/ de las lhag kyang rung/ gang dag tshig de brda phrad cing 'dzin nus pa rnams la bshags pa bya ste/ mdun du 'dug nas thog mar dngos po brjod do//

'di skad ces tshe dang ldan pa rnams dgongs su gsol/ bdag ming 'di zhes bgyi ba la ji skad du yongs su brjod pa'i gzhi las byang chub sems dpa'i 'dul ba dang 'gal ba nyes byas kyi nongs pa byung ste [124]/ de dag tshe dang ldan pa rnams la bdag bshags shings mthol te [125]mi[125] 'chab bo//

bshags shing mthol bas bdag bde bar gnas par 'gyur gyi/ ma bshags ma mthol na bde bar gnas par (199a) mi 'gyur ro//

khyod kyis 'di rnams nyes par mthong ngam zhes smras na mthong ngo zhes smra bar bya'o//

phyis kyang sdom par byed dam zhes smra na chos bzhin 'dul ba bzhin du shin tu legs par spyi bos mnod par bgyi'o zhes de ltar lan gnyis lan gsum du brjod par bya'o//

de ste kun nas dkris pa chung ngus gang pham pa'i gnas lta bu'i chos byas par gyur na des ji ltar bya zhe na/

(c) gcig gi mdun du lhag ma rnams//

zhes bya ba smras te/ lhag ma rnams ni zag pa chung ngus byas pa'i nyes [126]pa[126] rnams te nyes byas su gtogs pa nyid [127]de[127] de dag ni gang zag gcig gi mdun du bshags par bya'o//

snga ma bzhin du dngos po brjod nas/ tshe dang ldan [128]pa[128] dgongs su gsol/ bdag ming 'di zhes bgyi ba la sogs pa smra bar bya'o//

de nas 'og nas 'byung ba'i nyes pa nyon mongs pa can dang/ nyon mongs pa med pa nyes byas su gtogs pa dkon mchog gsum la mchod pa ma byas pa la sogs [129]pa[129] de dag la ji ltar bya zhe na/

(d) nyon mongs mi mongs bdag sems bzhin//

zhes bya ba smras te/ gcig gi mdun [130]du[130] yang bshags par bya'o zhes bya ba dang sbyar ro//

bdag rang gi sems la ji lta ba bzhin du gyur pa ni bdag sems bzhin no//

'di ltar rjes su mthun pa'i gang zag med na bdag gi sems kyi mdun du bshags par bya ste/ bdag gi sems gcig tu khrel yod pa dang/ ngo tsha shes pa dang/ 'dul ba dang/ zhi ba dang/ phyis mi bya ba'i bsam pa can dpang du gyur par byas la bshags par bya ba de bzhin du gang zag gcig gi mdun du yang bshags par bya'o zhes bya ba'i tha tshig go//

bdag gi sems bzhin zhes bya ba'i dpe bstan pas kyang nyes pa byung ba gso ba'i thabs gzhan bshad pa yin no//

byang chub sems dpa'i sde snod kyi ma mo las kyang gang [131]gi[131] mdun du bshags par bya ba'i dge slong mthun pa de lta bu (199b) med na yang byang chub sems dpas bsam pa thag pa nas phyis nyes pa mi [132]'byung[132] bar sems bskyed cing phyis kyang bsdams par bya'o//

de ltar byas na de nyes pa de las [133]tshangs par zhes par bya'ô[133]//

tshul 'di ni sngar bshad pa'i nyes pa zag pa 'bring dang chung ngu las byung ba rnams la yang zshes par bya'o//

nyon mongs pa can dang nyon mongs pa can ma yin pa'i nyes pa de dag kyang gang yin zhes dris pa [134]la[134]/ de dag rgyas par bstan [135]pa[135] rtsom ste/

(9a) dkon mchog gsum la gsum mi mchod//

ces smras so//

de ltar byang chub sems dpa' byang chub sems dpa'i tshul khrims kyi sdom pa la gnas pa [136]nyin[136] gcig [137] bzhin du de bzhin gshegs pa 'am/ de bzhin gshegs pa'i mchod rten nam/ chos sam chos kyi glegs bam du byas [138]pa[138] byang chub sems dpa'i mdo sde'i sde snod dam/ byang chub sems dpa'i mdo sde'i sde snod kyi ma mo 'am/ dge 'dun la yang rung ste/ phyogs bcu dag na sa chen por chud pa'i byang chub sems dpa' rnams kyi dge 'dun gang yin pa la mchod pa'i bya ba chung ngu 'am/ chen po ci yang rung ste/ tha na lus kyis phyag gcig tsam 'tshal ba dang/ [139]tha na sangs rgyas dang[139] chos dang dge 'dun gyi yon tan rnams las brtsams te tshig bzhi pa'i tshigs su bcad pa gcig tsam [140]tshig[140] du brjod pa dang/ tha na sems [141]kyis[141] sangs rgyas dang chos dang dge 'dun gyi yon tan rjes su dran pa sngon du 'gro ba'i dang ba gcig tsam yang ma byas par nyin mtshan 'da' bar byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ gal te ma gus pa dang/ snyoms las dang/ le [142]los[142] nyes pa byung [143] na ni nyon mongs pa can gyi nyes par 'gyur ro//

gal te [144]brjed[144] pas nyes pa byung na ni nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

sems 'khrugs pa la ni nyes pa med do//

(9b) 'dod pa'i sems kyi rjes su 'jug// (200a)

nyes pa zhes bya ba thams cad du sbyar bar bya ste/ de dag thams cad kyang nyes byas nyid do//

gang gi phyir byang chub sems dpa'i sdom pa la nyes pa'i rigs gnyis su zad pa 'byung ste/ pham pa'i gnas lta bu'i chos su gtogs pa dang/ nyes byas kyi chos su gtogs pa'o//

dge slong gi sdom pa las nyes pa'i rigs lnga 'byung ba lta [145]bu[145] ni ma yin no//

de la byang chub sems dpa' 'dod pa che ba dang/ chog mi shes pa dang/ rnyed pa dang bkur sti la chags pa [146]'byung[146] ba dang du len par byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

de spang ba'i phyir [147]'dun[147] pa skyes shing brtson 'gyur rtsom pa de'i gnyen po yongs su 'dzin pas de'i gags la gnas pa rang bzhin [148]gyis[148] nyon mongs pa shas che ba'i phyir zil gyis mnan nas yang [149]dang[149] yang du kun tu spyod pa la nyes pa med do//

(9cd) rgan pa rnams la gus mi byed//
dris pa la ni lan mi 'debs//

byang chub sems [150]dpa'[150] ches rgan zhing yon tan dang ldan [151]pa[151] la bkur sti bya bar 'os pa chos mthun pa mthong nas nga rgyal [152]gyis[152] non tam/ kun nas mnar sems dang ldan nam/ khong khro ba'i sems dang ldan yang rung ste/ [153] langs shing stan [154]mi stob[154] pa dang/ gzhan dag smra zhing kun tu smra la yang dag par dga' bar byed cing 'dri ba la nga ngyal kho nas non [155] tam/ kun nas mnar sems kyi sems dang ldan nam/ khong khro ba'i sems dang ldan yang rung ste/ rigs pa'i tshul [156]gyis[156] tshig slar [157]brjod[157] par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

gal te nga rgyal gyis non pa ma yin/ kun nas mnar sems dang ldan pa ma yin/ khong khro ba'i sems dang ldan pa ma yin yang rung te/ snyon las dang/ le lo 'am/ lung du ma bstan pa'i sems sam/ brjed (200b) pas byas na nyes pa dang bcas shing 'gal ba dang bcas pa kho nar 'gyur gyi/ nyon mongs pa can gyi nyes par ni mi 'gyur ro//

nad tshabs che ba 'am/ sems 'khrugs pa la nyes pa med do//

de [158]gnyid[158] kyis log pa la sad pa'i 'du shes [159]kyi phrad du 'ong ba[159] dang/ smra ba dang/ kun tu smra ba dang/ yang dag par dga' bar byed pa dang 'dri ba la nyes pa med do//

gzhan dag la chos ston tam/ 'bel ba'i gtam rnam par gtan la 'bebs pa [160] la brtson pa la nyes pa med de/ de ma yin pa gzhan dag yang dag par dga' bar byed na nyes pa med do//

gzhan dag la chos ston [161]pa 'am[161]/ 'bel ba'i gtam rnam par gtan la 'bebs pa la rna blags te nyan na nyes pa med do//

chos kyi gtam la mi dga' bar 'gyur ba dang chos smra ba'i sems srung na nyes pa med do//

thabs des sems can de dag dul bar byed cing 'dul [162]ba[162] la mi dge ba'i gnas nas bslang [163]ste[163] dge ba'i gnas la 'god na nyes pa med do//

dge 'dun gyi nang khrims srung na nyes pa med do//

gzhan [164]mang po[164] rnams [165]kyi[165] sems srung na nyes pa med do//

(10a) mgron [166]bos[166] bdag gir me byed cing//

byang chub sems dpa' gzhan dag [167]gis khyim 'am/[167] gtsug lag khang gzhan nam/ khyim gzhan dag tu zas dang skom dang/ gos la sogs pa yo byad rnams [168]la bos pa las[168] nga rgyal gyis non tam/ kun nas mnar sems kyi sems dang ldan nam/ [169]khong[169] khro ba'i sems dang ldan yang rung ste/ mi 'gro zhing bos pa bdag gir mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

[170]gal te nga rgyal gyis non pa ma yin/ kun nas mnar sems dang ldan pa ma yin/ khong khro ba'i sems dang ldan pa ma yin yang rung ste/[170] snyon las dang le lo'i dbang gis ma [171]song[171] na ni nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

na ste mi nus pa 'am sems 'khrugs pa la (201a) nyes pa med do//

yul [172]'dzang[172] ma ring du gyur pa dang/ lam na 'jigs pa yod na nyes pa med do//

thabs des dul bar 'dod cing 'dul bar 'dod la mi dge ba'i gnas nas bslang ste dge ba'i gnas su 'jog par 'dod na nyes pa med do//

sngar gzhan la khas blangs na nyes pa med do//

rgyun du dge ba'i phyogs la brtson te dge ba'i phyogs kyi bar chad du 'gyur ba [173]bsrung[173] ba'i phyir ma song na nyes pa med do//

chos [174]kyi[174] don sngon ma thos pa don dang ldan pa [175]mnyan[175] pa las nyams par 'gyur du dogs pa'i phyir ma song na nyes pa med do//

chos kyi don mnyan pa ji lta ba bzhin du 'bel ba'i gtam rnam par gtan la 'bebs pa la yang de dang 'dra bar rig par bya'o//

[176]mtho 'tsham[176] pa'i bsam pas bos na nyes pa med do//

gzhan mang po dag [177]gi[177] kun nas mnar sems kyi sems srung na nyes pa med do//

dge 'dun gyi nang khrims srung na nyes pa med do//

(10b) gser la sogs pa len mi byed//

byang chub sems dpa' gzhan dag las gser dang/ dngul dang/ nor bu dang/ mu tig dang/ [178]bai[178] ḍūrya la sogs pa nor gyi sna grangs rnam pa sna tshogs mang po mchog rnams thob cing dus [179]kyi[179] bstabs pa las kun nas mnar sems kyi sems dang ldan nam/ khong khro ba'i sems dang ldan pas len du mi btub cing spong bar byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ sems can yal bar 'dor ba'i phyir nyon mongs pa can gyi byes par 'gyur ro//

snyom las dang le los len par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par ni 'gyur la/ nyon mongs pa can gyi nyes par ni mi 'gyur ro//

sems 'khrugs pa la nyes pa med do//

de blang bas sems chags par 'gyur bar mthong na nyes pa med do//

de phyis 'gyod par 'gyur du dogs na nyes pa med do//

de sbyin (201b) pa 'khrul du dogs na nyes pa med do//

kun tu 'dzin pa btang ba de'i rgyus sbyin bdag dbul zhing 'phongs par 'gyur du dogs na nyes pa med do//

dge 'dun nam mchod rten gyi [180]yin[180] du dogs na nyes pa med do//

gzhan las mi rigs par phrogs pa yin du dogs te/ rgyu des de dag [181]bsad[181] pa 'am/ [182]bcings pa[182] 'am/ [183]chad pa bcad[183] pa 'am/ gnod par 'gyur ba 'am/ [184]smad[184] par 'gyur ba zhig yin na nyes pa med do//

(10c) chos 'dod pa la sbyin mi byed//

byang chub sems dpa' gzhan chos 'dod pa rnams la kun nas mnar sems [185]kyi sems[185] dang ldan nam/ khong khro ba'i sems dang ldan nam/ rang bzhin gyi phrag dog can yin yang rung ste/ chos sbyin par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

[186]snyom[186] las dang le los sbyin par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par ni 'gyur la/ nyon mongs pa can gyi nyes par ni mi 'gyur ro//

mu stegs can glags 'tshol ba la ma byin na nyes pa med do//

nad tshabs che ba dang/ sems 'khrugs pa la nyes pa med do//

thabs des 'dul bar byed 'dod cing dul bar 'dod la/ mi dge ba'i

gnas nas bslang ste dge ba'i gnas su 'god par 'dod na nyes pa med do//

chos mi shes na nyes pa med do//

gal te ma gus shing zhe sa med la spyod lam ngan pas nod pa la ma byin na nyes pa med do//

dbang po [187]rtul[187] po [188]la[188] chos rgya chen po bstan [189]pa chos ston[189] pas skrag cing log par lta ba dang/ log par mngon par zhen pa dang/ gnod pa dang/ nyams par 'gyur du dogs na nyes pa med do//

de'i [190]lag tu[190] song na gzhan snod du ma gyur pa rnams [191]la[191] chos 'phel du dogs na nyes pa med do//

(10d) tshul khrims 'chal rnams yal bar 'dor//

byang chub sems dpa' sems can ma (202a) [192]rungs pa[192] rnams dang/ tshul khrims 'chal ba rnams ma rungs pa yin pa dang/ tshul khrims 'chal ba yin pa'i rkyen gyis kun nas mnar sems kyi sems dang ldan nam/ khong khro ba'i sems dang ldan pas yal bar 'dor [193]ram[193]/ khyad du gsod na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can [194]gyi[194] nyes par 'gyur ro//

snyom las dang le los yal bar bor ba dang/ brjed pas khyad du bsad na nyes pa dang bcas shing 'gal ba dang bcas par ni 'gyur la/ nyon mongs pa can [195]gyi[195] nyes par ni mi 'gyur ro//

de ci'i phyir zhe na/ byang chub sems dpa' ni sems can ma rungs pa rnams dang/ tshul khrims 'chal ba rnams dang/ sdug bsngal gyi rgyu la gnas pa rnams la ji ltar snying brtse ba'i sems dang/ byed 'dod pas nye bar gnas pa lta bur tshul khrims dang ldan zhing lus dang ngag dang yid kyi las kyi spyod pa zhi ba la ni de lta ma yin pa'i phyir ro//

sems 'khrugs pa la [196]ni[196] nyes pa med do//

thabs des de 'dul bar byed 'dod pa [197]la[197] snga ma bzhin te nyes pa med do//

gzhan mang po dag gi sems [198]srung[198] na nyes pa med do//

dge 'dun [199]gyi[199] nang khrims srung na nyes pa med do//

(11ab) pha rol dad phyir slob mi byed//
sems can don la [200]bya ba chung//[200]

byang chub sems dpa' ni bcom ldan 'das kyis gzhan dag gi sems [201]bsrung[201] ba'i phyir ma dad pa rnams dad par bya ba dang/ dad pa rnams phyir zhing 'byung bar bya ba'i phyir so sor thar pa'i dul ba las [202]bcas[202] pa'i kha na ma tho ba dang bcas pa rnam par [203]bzhag[203] pa gang yin pa de la nyan thos rnams dang mtshung par slob ste tha dad par mi byed do//

de ci'i phyir zhe na/ nyan thos rnams ni bdag [204]gi don[204] lhur len pa tsam du zad na/ de dag kyang ma dad pa rnams dad par bya ba dang/ dad pa rnams phyir zhing 'byung bar bya ba'i phyir gzhan gyi yid mi srung bar mi byed de bslab pa (202b) rnams la slob na/ byang chub sems dpa' gzhan gyi don lhur len pa rnams lta ci smos//

bcom ldan 'das kyis nyan thos rnams don nyung ba dang/ bya ba nyung ba dang/ snying las chung ngur gnas par bya ba las brtsams te bcas pa'i kha na ma tho ba dang bcas pa de la ni byang chub sems dpa' nyan thos rnams dang mtshungs par slob par mi byed do//

de ci'i phyir zhe na/ nyan thos [205]bdag gi don lhur len cing gzhan gyi don la mi [206]lta bar [206] gzhan gyi don [207]las[207] brtsams te de don nyung zhing bya ba nyung la snying las chung ngur gnas pa ni mdzes kyi/ byang chub sems dpa' gzhan gyi don lhur len pas gzhan gyi don las brtsams te/ don nyung zhing bya ba nyung la snying las chung ngur gnas pa mdzes pa ma yin te/ 'di ltar byang

chub sems [208]dpas[208] gzhan dag [209]gi[209] don du gos brgya snyed dang/ gos stong snyed nye [210]dur[210] mi 'ong ba'i bram ze dang/ khyim bdag rnams las [211]btsal[211] bar bya ste/ skabs 'byed pa zhig yod na yang sems can de dag gi chog gam mi chog brtags nas ji tsam dgos pa [212]blang[212] bar bya'o//

gos rnams la ji lta ba bzhin du lhung bzed rnams kyang de dang 'dra'o//

ji ltar [213]btsal[213] bar bya bzhin du bdag nyid [214]kyis[214] rgyu skud pa blangs [215]pa[215] nye dur mi 'ong ba'i thag pa la 'thag tu [216]gzhug[216] pa yang de dang 'dra'o//

gzhan dag gi don du mon dar gyi mal stan brgya snyed dang/ stan du 'ding ba brgya snyed kyang [217]nye bar gzhag[217] par bya'o//

gser dang dngul bye ba phrag 'bum las lhag par yang bdag gir bya'o//

byang chub sems dpa' byang chub sems dpa'i tshul khrims kyi sdom pa la gnas pa ni [218] de la sogs pa nyan thos don [219]nyung[219] zhing bya ba nyung la snying las chung ngur gnas pa las brtsams te bcas pa'i kha na ma tho ba dang bcas pa la mtshungs par mi slob po//

dge slong gang nye dur mi 'ong ba'i khyim bdag gam/ khyim bdag gi (203a) chung ma'i drung du song ste/ gos slong na spang ba'i ltung byed do zhes bya ba de la sogs pa bslab pa'i gzhi rnams sdom pa gnyis la gnas pas gzhan gyi don btang ste/ bdag gi don lhur len [220]par[220] rig par bya'o//

byang chub sems dpa' sems can gyi don las brtsams te kun nas mnar sems kyi sems dang ldan pa dang/ khong khro ba'i sems dang ldan pas/ don nyung zhing bya ba nyung la snying las chung ngur gnas par byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le los don nyung zhing bya ba nyung la snying

las chung [221]ngur[221] gnas par byed na nyes pa dang bcas shing 'gal ba dang bcas par ni 'gyur la/ nyon mongs pa can gyi nyes par ni mi 'gyur la/ nyon mongs pa can gyi nyes par ni mi 'gyur ro//

//bam po gnyis pa ste tha ma'o//

(11c) snying brtser bcas na mi dge med//

rang bzhin [222]gyi[222] kha na ma tho ba dang bcas pa la byang chub sems [223]dpa'[223] thabs mkhas pa de lta bus kun tu spyad na/ des nyes par yang mi 'gyur la/ bsod nams mang po 'phel bar 'byur ba yang yod do//

'di ltar chom po dang / rkun pos srog chags che ba'i bdag nyid can nyan thos dang/ rang sangs rgyas dang/ byang chub sems dpa' brgya phrag mang po dag zang zing cung zad tsam gyi phyir [224]gsad par brtson te[224]/ mtshams med pa'i las mang po byed pa la zhugs pa [225] byang chub sems dpas mthong la/ mthong nas kyang 'di snyam du sems kyis sems mngon par 'du byed de/ srog chags de bsad na bdag sems can dmyal bar skye ba ni [226]bla'i[226]/ sems can 'dis mtshams med pa'i las byas nas sems can dmyal bar 'gro na mi rung ngo snyam ste/ de lta bu'i bsam pas byang chub sems [227]dpas[227] (203b) dge ba'i sems sam/ lung du ma bstan pa'i sems su rig nas/ srog chags de bsad na nyes par yang mi 'gyur la bsod nams mang po yang 'phel bar 'gyur ro//

'di ltar byang chub sems dpa' ni [228]mthu yod[228] na sems can rgyal po 'am blon po chen po gang dag shas cher bslang zhing sems can rnams la snying [229]rje[229] med la/ gcig tu nges par pha rol la gnod pa byed pa la zhugs pa dag gang la gnas [230]na[230] gzhi des bsod nams ma yin pa mang du 'phel bar 'gyur ba de dag snying brtse ba'i sems dang/ phan pa'i [231]bsam[231] pas rgyal srid kyi dbang phyug la dbang ba de las 'byin par byed do//

chom po dang/ rkun po gzhan gyi nor 'phrog pa gang dag gis dge 'dun dang mchod rten gyi dkor mang po phrogs nas bdag gir byas te longs spyod par 'dod pa de dag las byang chub sems dpa' nor [232] phyir phrogs te/ nor longs [233]spyod[233] pa [234]des[234] de dag la yun ring por gnod pa dang/ phan pa ma yin pa kho nar gyur na mi rung ngo snyam nas/ rkyen de kho na'i phyir slar phrogs te dge 'dun gyi ni dge 'dun la 'bul bar byed / mchod rten gyi ni mchod rten la 'bul bar byed do//

zhal ta byed pa 'am/ [235]kun dga' ra ba bsrung[235] ba gang dag gis dge 'dun nam/ mchod rten gyi nor mi rigs par chud [236]gzon[236] pa dang/ gang zag bdag nyid kyis spyod par byed pa de dag la byang chub sems dpas so sor brtags nas las de dag log par longs [237]spyod[237] pa des de dag la yun ring por gnod pa dang/ phan pa ma yin par gyur na mi rung ngo snyam nas/ dbang byed pa de las 'byun par byed de/ de ltar rnam grangs des byang chub sems dpa' ma byin par len bzhin du nyes par yang mi 'gyur la/ bsod nams kyang mang du 'phel bar 'gyur ro//

'di ltar byang chub sems dpa' (204a) khyim pas bud med [238]khyim thab med pa[238] mi tshangs par spyod [239]par 'dod pas[239] gzir ba [240]de la chags[240] pa'i sems dang ldan pa zhig la kun nas mnar sems kyi sems dang ldan par gyur nas/ bsod nams ma yin pa mang du 'phel bar gyur na mi rung ngo snyam zhing/ ci dga' [241]dgur[241] dge ba'i rtsa ba la sbyar ba dang mi dge ba yongs su dor bar bya ba la dbang du yang 'byur ro snyam ste/ snying brtse ba'i sems kho na nye bar bzhag nas 'khrig pa'i chos [242]bsten[242] na/ mi tshangs par spyod pa 'khrig pa'i chos [243]bsten[243] kyang nyes par yang mi 'gyur la/ bsod nams kyang mang du 'phel bar 'gyur ba [244]lta bu[244]'o//

byang chub sems dpa' rab tu byung ba/ nyan thos kyi [245]bslab[245]

pa mi 'jig par rjes su [246]srung[246] bas ni mi tshangs par spyod pa [247]bsten[247] pa rnam pa thams cad du mi bya'o//

'di ltar byang chub sems dpa' sems can mang po srog thar bar bya ba dang/ [248]bcings[248] pa las thar bar bya ba dang/ lag pa dang/ rkang pa dang/ sna dang rna ba bcad pa las thar bar bya ba dang/ mig dbyung ba las bskyab par bya ba'i phyir byang chub sems dpa' bdag gi srog gi phyir yang shes bzhin du brdzun gyi tshig gang mi smra ba [249]yang[249] sems can de dag gi don gyi phyir so sor brtags nas smra bar byed de/ de ltar mdor bsdu na byang chub sems dpas ni ci dang cis kyang sems can rnams kyi don kho na mthong gi/ don ma yin pa ni ma yin te/ bdag nyid kyang zang zing med pa'i sems dang ldan la/ sems can la phan par 'dod pa'i gzhi 'ba' zhig gis 'du shes bsgyur te shes bzhin du tshig gzhan [250]du[250] smra la/ smra bzhin du nyes par yang mi 'gyur te/ bsod nams mang po yang 'phel bar 'gyur ro//

'di ltar byang chub sems dpa' ni sems can gang dag mi dge ba'i bshes gnyen gyis yongs su zin pa de dag la snying brtse ba'i sems kho na la brten nas sems (240b) can 'di dag ni sdig pa'i grogs po dang brten pas yun ring por gnod pa dang/ phan pa ma yin par gyur na mi rung ngo snyam ste/ ci nus ci lcogs kyis mi dge ba'i bshes gnyen de dag dang dbye ba'i tshig smra bar byed de/ des [251]'ga' zhig dbye[251] bar kun tu dga'o//

byang chub sems dpa' rnam grangs des mdza' ba'i dbyen byas kyang nyes par [252]yang[252] mi 'gyur la/ bsod nams mang po yang 'phel bar 'gyur ro//

'di ltar byang chub sems [253]dpa'[253] ni sems can lam log par zhugs shing mi rigs pa byed pa dag la thabs des ci [254]nas kyang[254] mi dge ba'i gnas nas bslang ste dge ba'i gnas su 'god pa'i phyir rtag tu tshig rtsub pos drag [255]pos sma[255] 'bebs par byed de/ de

ltar byang chub sems dpas tshig rtsub pos smras kyang nyes par mi 'gyur la/ bsod nams kyang mang du 'phel bar 'gyur ro//

'di ltar byang chub sems dpa' ni sems can gar dang glu dang rol mo'i sgra la [256]mos[256] pa rnams dang/ rgyal po dang/ chom rkun [257] dang/ zas dang/ skom dang/ [258]smad[258] 'tshong ma dang/ lam srang gi gtam la sogs pa la mos pa rnams la/ gar dang glu dang rol mo'i sgra dang gtam sna tshogs la mkhas te/ snying brtse ba'i bsam pas gar dang glu dang rol mo'i sgra dang tshig 'khyal ba dang ldan pa'i gtam rnam pa sna tshogs kyis mgu bar byas shing 'dun par byas te dbang du byed cing ngag nyan du bcug nas mi dge ba'i gnas nas bslang ste dge ba'i gnas su dgod par byed do//

de ltar byang chub sems dpa'i tshig 'khyal ba smra yang nyes par mi 'gyur la/ bsod nams kyang mang du 'phel bar 'gyur ro//

(11d) 'tsho ba log [259]pa[259] dang du len//

byang chub sems dpa' tshul 'chos pa dang/ kha gsag dang/ [260]gzhogs slong[260] dang/ [261]thob[261] kyis 'jal ba dang/ rnyed pas rnyed par byed 'dod pa log pas (205a) 'tsho bar byed pa'i chos byung ba rnams dang du len cing/ de dag gis [262]mi[262] 'dzem la sel bar [263]mi[263] byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

de [264]bsal[264] ba'i phyir 'dun pa skyes shing 'bad pa [265]rtsom[265] la/ nyon mongs pa shas che bas sems zil gyis mnan te kun tu spyod pa ni nyes pa med do//

(12a) 'phyar nas rab tu rgod la sogs//

byang chub sems dpa' rgod pas yongs su zin pa'i sems kyis rnam par ma zhi [266]zhing rnam par ma[266] zhi ba la dga' la [267]rta bgad du[267] rgod pa dang/ kun tu rtse zhing kun tu ca co 'don la

rgod cing g.yeng [268]bar byed[268] pa dang/ gzhan dag rgod du gzhug par 'dod cing dga' bar bya bar 'dod na rkyen de nyid kyis nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can byi nyes par 'gyur ro//

brjed pas [269] byas na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

de bsal ba'i phyir 'dun pa skyed na ni nyes pa med do snga ma bzhin no//

gzhan dag gi kun nas mnar sems skyes pa thabs des phyir bsal bar 'dod na nyes pa med do//

gzhan dag gi mya ngan skyes pa bsal bar 'dod na nyes pa med do//

gzhan de'i rang bzhin can de la dga' ba rnams bsdu ba 'am/ [270]bag dbab pa[270] 'am/ de dang mthun par bya ba'i phyir byed na nyes pa med do//

gzhan dag byang chub sems dpa' [271]la[271] mi dga' bar 'gyur du dogs pa dang/ kun nas mnar sems dang/ rgyab kyis phyogs par 'gyur du dogs pa rnams la dga' ba'i [272] bzhin gyis nang du bsam pa dag [273]par[273] bstan pa'i phyir byas na nyes pa med do//

(12b) 'khor ba gcig [274]pu[274] bgrod par sems//

byang chub sems dpa' gang byang chub sems dpas ni mya ngan las 'das pa [275]la[275] mngon par dga' bas gnas par mi bya'i/ mya ngan las 'das pa (205b) la rgyab kyis phyogs te gnas par bya'o//

nyon mongs pa dang nye ba'i nyon mongs pa rnams kyis kyang 'jigs par mi bya'o//

de dag las sems kyang shin tu dben par mi bya ste/ 'di ltar byang chub sems dpas ni bskal pa grangs med pa gsum du 'khor ba na 'khor zhing byang chub yang dag par [276]bsgrub[276] par bya dgos so

snyam du de ltar lta zhing de skad [277]smra[277] na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

de ci'i phyir zhe na byang chub sems [278]dpas ni[278] nyan thos kyi ji ltar mya ngan las 'das pa la mngon par dga' ba kun tu [279]bsten[279] par bya zhing/ nyon mongs pa dang nye ba'i nyon mongs pa rnams las sems skyo bar bya ba de las bye ba phrag 'bum 'gyur du mya ngan las 'das pa la mngon par dga' ba kun tu [280]bsten[280] par bya zhing/ nyon mongs pa dang nye ba'i nyon mongs pa rnams las sems skyo [281]ba[281] bsgom par bya dgos te/ 'di ltar nyan thos ni bdag gcig pu'i don la brtson pa yin [282]pa[282] des de ltar sems kun nas nyon mongs pa med pa la [283]goms[283] par bya ba yang dag par bsgrub dgos te/ de ni 'di ltar dgra bcom pa ma yin du zin kyang/ de las khyad [284]par[284] du 'phags [285]pa[285] kun nas nyon mongs pa med pa dang ldan pas zag pa dang bcas pa'i dngos po la spyod pa'i phyir ro//

(12c) grags pa ma yin mi spong ba//

byang chub sems [286]dpa'[286] bdag gi tshig mi [287]btsun[287] par 'gyur ba'i [288]drings[288] dang/ mi [289]snyan[289] pa dang/ gtam ngan par 'gyur ba bden pa'i dngos po mi srung zhing sel bar mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can [290]gyi[290] nyes par 'gyur ro//

bden pa'i dngos po ma yin pa mi srung zhing sel [291]bar[291] mi byed na nyes pa dang bcas shing 'gal ba dang bcas par ni 'gyur la/ nyon (206a) mongs pa can [292]gyi[292] nyes par ni mi 'gyur ro//

pha rol mu stegs can yin nam/ gzhan gang yang rung ba mngon par zhen pa zhig yin na nyes pa med do//

rab tu byung ba dang/ [293]slong[293] mo spyod pa dang/ dge ba

spyod pa'i gzhis mi snyan[294]pa[294] brjod na nyes pa med do//

khro bas zil gyis non cing sems phyin ci log tu gyur pas brjod na nyes pa med do//

(12d) nyon mongs bcas kyang 'chos mi byed//

byang chub sems dpas gnod pa'i thabs dang thabs drag po gang gis sems can gyi don du [295]'gyur ba[295] mthong bzhin du [296]yid[296] mi dga' bar 'gyur ba bsrung ba'i phyir thabs de mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can [297]gyi[297] nyes par 'gyur ro//

tshe 'di'i don chung ngu zhig tu gyur la/ gzhi des yid mi dga' ba chen por [298]'gyur[298] na nyes pa med do//

(13a) gzhe la lan du gshe la sogs//

byang chub sems dpa' gzhan dag gshe ba la phyir gshe ba dang/ khro ba la phyir khro ba dang/ [299]rdeg[299] pa la phyir [300]rdeg[300] pa dang/ mtshang 'dru ba la phyir [301]mtshang[301] 'dru bar byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

(13b) khro ba rnams ni yal bar [302]'jog[302]//

byang chub sems dpa' gzhan dag la nyes pa byas sam nyes pa byas su dogs kyang rung ste/ kun nas mnar sems kyi sems dang ldan pa dang/ nga rgyal gyis non pas mthun par shad kyis byang bar mi byed cing de yal bar 'dor na nyes pa dang bcas shing 'gal ba dang bcas par [303]'gyur[303] te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las sam le lo 'am bag med pas shad kyis byang bar ma byas na nyes pa dang bcas shing 'gal ba dang bcas par ni 'gyur la/ nyon mongs pa can gyi nyes par ni mi 'gyur ro//

thabs des dul bar bya ba 'dod cing 'dul bar 'dod la mi dge ba'i gnas nas (206b) bslang ste/ dge ba'i gnas su 'god par 'dod na nyes pa med do//

mu stegs can yin na nyes pa med do//

rung ba ma yin pa kha na ma tho ba dang bcas [304]par[304] kun tu spyod pas shad kyis byang bar byed du 'jug par 'dod pa zhig na nyes pa med do//

gal te rang bzhin gyis 'thab krol can zhig yin te rtsod par byed la shad kyis byang bar byas na shas cher 'khrugs te shed skye bar 'gyur na nyes pa med do//

pha rol bzod pa'i ngang tshul can yin zhing kun nas mnar sems med pa'i ngang tshul can yin du re la/ gzhan la [305] nyes pa [306]byung ba[306] las brtsams te shad kyis byang bar byed [307]pas[307] shin tu ngo tsha bar byed pa zhig yin na nyes pa med do//

(13c) pha rol shad kyis 'chags pa spong//

byang chub sems dpa' rtsod pa [308]byung ba 'ga' zhig las byung bar gyur nas[308] gzhan dag chos bzhin du mthun par shad kyis byang bar byed kyang/ kun nas mnar sems kyi sems dang ldan zhing gzhan la [309]mtho[309] 'tshams pa'i bsam pas [310] shad kyis sbyangs pa mi nyan na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

gal te kun nas mnar sems kyi sems dang mi ldan gyi/ mi bzod pa'i ngang tshul can yin pas mi nyan na nyon mongs pa can gyi nyes pa nyid du 'gyur ro//

thabs des pha rol gdul bar 'dod na nyes pa med de/ snga ma bzhin du thams cad du rig par bya'o//

chos bzhin ma yin pa dang/ [311]dus[311] ma yin par shad kyis sbyong bar byed na/ nyes pa med do//

(13d) khro ba'i sems [312]kyi[312] rjes su 'jug//

byang chub sems [313]dpa'[313] gzhan dag la khro ba'i bsam pa [314]'byung[314] zhing 'dzin [315]la[315] byung ba dang du len na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

de spang ba'i phyir 'dun pa bskyed na nyes pa med de snga ma bzhin no//

(14a) bsnyen bkur 'dod phyir 'khor rnams sdud//

byang chub sems (207a) dpa' rim gro bya ba dang bsnyen bkur bya ba la yongs su zhen pa'i dbang du byas te/ zang zing dang bcas pa'i sems kyis 'khor sdud par byed na/ nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

zang zing med pa'i bsam pas rim gro bya ba dang/ bsnyen bkur bya ba bdag gir byed na nyes pa med do//

(14b) le lo la sogs sel mi byed//

byang chub sems dpa' snyom las dang le lo skyes te/ gnyid kyi bde ba dang nyal ba'i bde ba dang [316]glos[316] 'bebs pa'i bde bas dus ma yin pa dang/ [317]tshod[317] ma [318]zin[318] par bdag gir byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

na ste mi nus na nyes pa med do//

lam gyis [319]dub[319] na nyes pa med do//

de spang ba'i phyir 'dun pa skyes pa la nyes pa med de snga ma bzhin du rig par bya'o//

(14c) chags pas bre mo'i gtam la [320]brten[320]//

byang chub sems [321]dpa'[321] 'du 'dzi'i gtam la kun tu chags pa'i sems [322]kyis[322] dus las yol bar byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

[323]brjed[323] pas yol bar byas na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

pha rol [324] smra zhing 'dug la de yang dran pa la gnas bzhin du pha rol gyi ngor skad cig tsam nyan pa la ni nyes pa med do//

ya mtshan du 'dzin te 'dri ba tsam dang dris pa'i lan 'debs pa tsam byed pa la nyes pa med do//

(14d) ting nge 'dzin gyi don mi tshol//

byang chub sems dpa' sems gnas par bya ba las brtsams te/ sems mnyam par 'jog par 'dod la kun nas mnar sems [325]kyi[325] sems dang ldan pa dang/ nga rgyal gyis non te gdams ngag nod du mi 'gro na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ (207b) nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le [326]los[326] byas na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

na ste mi nus na nyes pa med do//

gdams ngag log par 'byung ngu dogs na nyes pa med do//

bdag nyid mang du thos pa yin te/ sems mnyam par 'jog nus sam/ de gdams ngag [327]gis[327] gdams par bya ba byas zin na nyes pa med do//

(15a) bsam gtan sgrib pa [328]spong[328] mi byed//

byang chub sems dpa' 'dod pa la 'dun pa'i sgrib pa byung ba [329]nyams su myong bar byed cing[329] sel bar mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi

nyes par 'gyur ro//

de spang ba'i phyir 'dun pa skyes shing 'bad kyang nyon mongs pa drag pos sems zil [230]gyis[230] non te kun tu spyad na nyes pa med do//

'dod pa la 'dun pa ji lta ba bzhin du gnod sems dang/ rmugs pa dang gnyid dang/ rgod pa dang 'gyod pa dang/ the tshom yang de dang 'dra bar rig par bya'o//

(15b) bsam gtan ro la yon tan lta//

byang chub sems dpa' bsam gtan gyi ro [331]myong[331] bar byed cing bsam gtan gyi ro myang ba la yang yon tan du lta na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

de spang ba'i phyir 'dun pa skyes pa la ni nyes pa med de snga ma bzhin no//

(15c) nyan thos theg pa spong bar byed//

byang chub sems dpa' gang byang chub sems [332]dpas[332] nyan thos kyi theg pa dang ldan pa'i chos mnyan par mi bya'o// gzung bar mi bya'o// de la bslab par yang mi bya'o// byang chub sems [333]dpas[333] nyan thos kyi theg pa dang ldan pa'i chos mnyan pa dang gzhung bas ci [334]zhig bya ste[334]/ de la bslab mi dgos so zhes de ltar lta zhing de skad [335]smra[335] na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur la/ nyon mongs pa can gyi nyes par 'gyur te/ 'di ltar byang chub sems dpas ni mu (208a) stegs can gyi bstan bcos rnams la yang brtson par bya dgos na/ sangs rgyas kyi gsung rab la lta ci smos/ gcig tu nges par de lhur len pa'i 'dun pa bzlog pa'i phyir na nyes pa med do//

(15d) rang tshul yod bzhin de la brtson//

byang chub sems dpa' byang chub sems dpa'i sde snod yod bzhin du byang chub sems dpa'i sde snod la brtson par ma byas [336]par[336] byang chub sems dpa'i sde snod thams cad kyi thams cad du yal bar bor nas/ nyan thos kyi sde snod la brtson par byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

(16a) brtson min phyi rol bstan [337]bcos[337] brtson//

byang chub sems dpa' sangs rgyas kyi gsung rab yod bzhin du sangs rgyas kyi gsung rab la brtson par ma byas par mu stegs can gyi bstan bcos [338] dag la brtson par byed na nyes pa dang [339] bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

shin tu yid [340]gzhungs[340] pa dang/ [341]lobs skyen[341] pa dang/ yun ring du mi [342]brjed par[342] nus pa dang/ don sems pa dang/ [343]rtogs[343] par byed nus pa dang/ sangs rgyas kyi gsung rab la [344]rigs pas rtogs[344] pa dang ldan pas blo mi 'gyur ba dang ldan te/ de las nyis 'gyur du nyin gcig [345]bzhin[345] du sangs rgyas kyi gsung rab la brtson par byed na nyes pa med do//

(16b) brtson par byas kyang de la dga'//

byang chub sems dpas de lta bu'i tshul dang yang [346]ma[346] 'gal bar mu stegs can gyi bstan bcos phyi rol gyi bstan bcos dag la mkhas par byed pa na/ de la mngon par dga' ba'i tshul gyis byed cing des dga' bas 'dzin [347]la[347] des rangs par byed de/ sman tshab la [348]bsten[348] pa bzhin du mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

(16c) theg (208b) pa chen po spong bar byed//

byang chub sems dpa' byang chub sems dpa'i sde snod [349]las[349] de kho na'i don nam/ snags rgyas [350]sam[350] byang chub sems dpa'i mthu las [351]brtsams[351] te zab pa mchog tu zab pa'i gnas dag thos nas ma mos shing skur ba 'debs te/ 'di dag ni don dang ldan pa ma yin/ chos dang ldan pa ma yin te/ de bzhin gshegs pas gsungs pa ma yin/ sems can rnams la phan pa dang bde bar 'gyur ba ma yin no zhes ser na bdag nyid [352]kyi[352] tshul bzhin ma yin pa yid la byed pa 'am/ gzhan gyi rjes su zhugs pas skur ba 'debs kyang rung nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

byang chub sems dpa' ni zab cing mchog tu zab pa'i gnas [353]dag thos[353] nas sems mos par ma gyur na/ de la byang chub sems dpas dad pa bskyed de g.yo med pas 'di ltar bdag [354]ni[354] long bar gyur te mig med la/ de bzhin gshegs pa'i spyan [355]gyis[355] rjes su spyod par zad pas de bzhin gshegs pas dgongs te/ gsungs pa spangs pa ni bdag gi cha ma yin no zhes yang dag par bslab par bya'o//

de ltar byang chub sems dpa' des bdag nyid ni mi shes par brtsis la/ de bzhin gshegs pa nyid chos de dag la lkog tu ma gyur par yang dag par lta na de lta na yang dag par zhugs pa yin no//

mos pa med du zin kyang skur ba mi 'debs na nyes pa med do//

(16d) bdag la bstod cing gzhan la smod//

byang chub sems dpa' zang zing dang bcas pa'i sems dang/ khong khro ba'i sems kyis [356]gzhan dag la[356] bdag la bstod cing gzhan la smod par byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

bstan pa gnas par bya bar 'dod pa'i phyir mu stegs can (209a)

rnams zil gyis gnon par 'dod pa la nyes pa med do//

thabs des gang zag de nyid 'dul bar 'dod pa la nyes pa med [357]de[357] rgyas par snga ma bzhin no//

ma dad pa rnams dad par bya ba dang/ dad pa rnams phyir zhing 'byung bar bya ba'i phyir byed na nyes pa med do//

(17a) chos kyi don du 'gro mi byed//

byang chub sems dpa' chos sgrogs pa dang dam pa'i chos kyi 'bel ba'i gtam rnam par gtan la 'bebs pa na nga rgyal gyis non pa dang/ kun nas mnar sems kyi sems dang ldan pa dang/ khong khro ba'i sems dang ldan pas mi 'gro na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le los mi 'gro na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

ma tshor na nyes pa med do//

na ste mi nus na nyes pa med do//

log par ston du dogs na nyes pa med do//

chos smra ba'i sems srung na nyes pa med do//

yang dang yang du thos shing bzung la shes zin pa'i don gyi [358]gtam[358] yin par shes na nyes pa med do//

mang du thos pa [359]dang thos[359] 'dzin pa dang [360]thos[360] pa bsags pa yin na nyes pa med do//

rtag tu dmigs pa la sems gnas te byang chub sems dpa'i ting nge 'dzin mngon par [361]sgrub[361] pa la brtson na nyes pa med do//

[362]shin tu[362] shes rab rtul te chos len pa la zhan 'dzin pa la zhan cing dmigs pa la sems mnyam par 'jog pa la zhan pa zhig yin na/ nyes pa med do//

(17b) de la smod cing yi ge [363]brten[363]//

byang chub sems dpa' chos smra ba'i gang zag la [364]bsams[364] bzhin du khyad du gsod cing bkur sti mi byed la [365]'phya[365] zhing bsting bar byed pa dang/ tshig 'bru la rton gyi don la rton par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

(17c) dgos pa'i grogs su 'gro mi byed// (209b)

byang chub sems [366]dpa'[366] sdom pa la gnas pa sems can gyi bya ba 'di lta ste/ [367]dgos pa'i don sgrub pa dang[367] lam du 'gro zhing 'ong ba 'am/ yang dag pa'i tha snyad dang las kyi mtha' la sbyor ba 'am/ longs spyod [368]srung[368] ba 'am/ bye [369]ba[369] bsdum pa 'am/ dga' ston nam/ bsod nams byed pa la kun nas mnar sems kyi sems dang ldan pa dang/ khong khro ba'i sems dang ldan pas grogs byed du mi 'gro na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le los grogs byed du mi 'gro na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

na ste mi nus na nyes pa med do//

[370]'tshol ba rang byed nus sam mgon yod cing rten yod na[370] nyes pa med do//

gnod pa dang ldan pa dang chos dang ldan pa ma yin pa'i bya ba la ma song na nyes pa med do//

thabs des 'dul bar 'dod na nyes pa med do// rgyas par snga ma bzhin no//

gzhan la sngar khas blangs zin na nyes pa med do//

nus pa gzhan la bcol na nyes pa med do//

rtag tu dge ba'i phyogs la brtson na nyes pa med do//

rang bzhin gyis yid rtul zhing [371]'bogs[371] mi mkhas na nyes

pa med de snga ma bzhin no//

gzhan [372]mang po[372] dag gi sems [373]srung[373] bar 'dod na nyes pa med do//

dge 'dun gyi nang khrims srung na nyes pa med do//

(17d) nad pa'i rim gro bya ba spong//

byang chub sems dpa' nad pa nad [374]kyis[374] thebs pa dang phrad pa na kun nas mnar sems kyi sems dang ldan pa dang/ khong khro ba'i sems dang ldan pas rim gro dang bsnyen bkur mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le los mi byed na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

bdag nyid na ste mi nus na nyes pa med do//

pha rol nus shing mthun pa (210a) la [375]bcol[375] na nyes pa med do//

nad pa mgon yod cing rten yod na nyes pa med do//

bdag nyid kyis bdag gi rim gro dang/ bsnyen bkur byed nus na nyes pa med do//

nad rgyun rings kyis thebs te [376]so[376] tsam du 'dug na nyes pa med do//

dge ba'i phyogs rgya chen po la [377]rtag[377] tu brtson te dge ba'i phyogs kyi bar chad du 'gyur bsrung ba'i phyir mi byed na nyes pa med do//

shin tu shes rab rtul zhing legs par chos ston mi nus la/ legs par 'dzin mi nus [378] na nyes pa med do//

gzhan la [379] sngar khas blangs zin na nyes pa med do//

(18a) sdug bsngal sel bar mi byed [380]pa[380]//

nad g.yog la ji lta ba bzhin du sdug bsngal ba'i [381]sdug bsngal bsal ba'i[381] grogs bya ba yang de dang 'dra bar rig par bya'o//

(18b) bag med rnams la rigs mi ston//

byang chub sems dpa' tshe 'di dang tshe phyi ma'i don la tshul bzhin ma yin par zhugs pa dag mthong na kun nas mnar sems kyi sems dang ldan pa dang/ khong khro ba'i sems dang ldan pas rigs pa dang/ tshul bzhin ston par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le los ston par mi byed na nyon mongs pa can [382] ma yin pa'i nyes par 'gyur ro//

bdag mi shes [383]te[383] mi nus na nyes pa med do//

gzhan nus pa la bcol na nyes pa med do//

de nyid kyis nus na nyes pa med do//

dge ba'i bshes gnyen gzhan gyis yongs su zin na nyes pa med do//

thabs des 'dul bar 'dod na nyes pa med do// rgyas par snga ma bzhin no//

gang la rigs pas bstan par bya ba de kun nas mnar sems kyi sems dang ldan zhing bka' blo mi bde bas log par 'dzin pa dang/ dga' zhing gus pa med pas dmu rgod kyi rang bzhin can zhig na nyes pa med do//

(18c) byas [384]la[384] lan du phan mi 'dogs//

byang chub sems dpa' sems can [385] phan 'dogs (210b) pa rnams la byas pa mi gzo zhing byas pa mi tshor [386]te[386]/ kun nas mnar sems kyi sems dang ldan pas mthun pa'i phan gdags pas lan du phan

mi 'dogs na/ nyes pa [387]dang[387] bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur [388]ro//[388]

snyom las dang le los mi byed na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

[390]bsgrims[390] bzhin du ma nus shing ma [391]lcogs[391] na nyes pa med do//

thabs des 'dul bar 'dod na nyes pa med de snga ma bzhin no//

de nyid lan du phan 'dogs mi 'dod [392]na[392] nyes pa med do//

(18d) gzhan gyi mya ngan bsang mi byed//

byang chub sems dpa' sems can [392]nye[392] du dang/ longs spyod las gyur [394]pa'i[394] sdug bsngal la gnas pa rnams kyi mya ngan byung ba kun nas mnar sems kyi sems dang ldan pas sel bar mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le los sel bar mi byed na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

nyes par mi 'gyur ba ni 'di lta ste/ bya ba dag la grogs mi byed pa las brtsams [395]pa[395] snga ma bzhin du rig par bya'o//

(19a) nor 'dod pa la sbyin mi byed//

byang chub sems dpa' zas dang skom la sogs pa 'dod pa rnams yang dag par slong ba la/ zas dang skom la sogs [396]pa[396] yo byad rnams kun nas mnar sems kyi sems dang ldan pa dang/ khong khro ba'i sems dang ldan pas ma byin na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur ro//

snyom las dang le lo dang bag med pas ma byin na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

longs spyod dag med de mi bdog na nyes pa med do//

rung ba ma yin pa dang mi 'phrod pa slong na nyes pa med do//

thabs [397]des[397] 'dul bar bya bar 'dod cing 'dul bar 'dod na nyes (211a) pa med [398]de[398] snga ma bzhin no//

rgyal po la gnod pa srung na nyes pa med do//

dge 'dun gyi nang khrims srung [399]na[399] nyes pa med do//

(19b) 'khor rnams kyi [400]ni[400] don mi byed//

byang chub sems dpas 'khor bsdus la kun nas mnar sems kyi sems dang ldan pas dus dus su legs par mi 'doms shing legs par rjes su mi ston pa dang/ phongs pa de dag gi phyir bram ze dang khyim bdag dad pa [401] rnams las gos dang zad dang/ mal cha dang stan dang na ba'i gsos sman dang/ yo byad rnams chos bzhin du yongs su tshol bar mi byed na/ nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las sam le lo 'am bag med pas mi 'doms shing rjes su mi ston la yongs su tshol bar mi byed na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

thabs [402]des dul[402] bar bya bar 'dod cing 'dul bar 'dod na nyes pa med de snga ma bzhin no//

dge 'dun gyi nang khrims srung na nyes pa med do//

na ste mi nus na nyes pa med do//

nus pa gzhan la bcol na nyes pa med do//

'khor bsod nams [403]chen po[403] dang ldan pa 'am/ yang na bdag nyid chos gos la sogs pa yongs su tshol nus par shes pa dang/ de dag gi gdams ngag rjes su bstan pas gdams ngag [404] rjes su bstan par bya [405]ba[405] byas zin na nyes pa med do//

sngon mu stegs can yin pa las chos [406]rkur[406] 'ongs pa la de yang 'dul ba'i skal ba med pa'i rang bzhin can zhig yin na nyes pa med do//

(19c) gzhan gyi blo dang mthun mi 'jug//

byang chub sems dpa' kun nas mnar sems kyi sems dang ldan pas gzhan gyi sems dang mthun par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le lo dang bag med pas (211b) mthun par mi byed na/ nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

gzhan dag gi 'dod pa gang yin pa de [407]mi 'phrod[407] par 'gyur ba yin na nyes pa med do//

na ste [408]mi nus[408] na nyes pa med do//

dge 'dun gyi nang khrims [409]srung[409] na nyes pa med do//

de'i dod pa 'phrod pa yin du zin kyang gzhan [410]mang po[410] dad gi 'dod pa ma yin zhing mi 'phrod na nyes pa med do//

mu stegs can tshar [411]gcad[411] pa'i phyir na nyes pa med do//

thabs [412]des dul[412] bar 'dod [413]cing 'dul bar 'dod[413] na nyes pa med de snga ma bzhin no//

(19d) yon tan bsngags pa [414]smra[414] mi byed//

byang chub sems dpa' kun nas mnar sems kyi sems dang ldan pas gzhan dag gi yang dag pa'i yon tan [415]brjod[415] par mi byed cing yang dag pa'i bsngags pa mi brjod pa dang/ legs par smra ba legs so zhes bya ba ma byin na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

[416]snyom[416] las dang le lo dang bag med pas ma smras na nyon mongs pa can ma yin pa'i nyes par 'gyur ro//

rang bzhin gyis 'dod pa chung ngu yin par dpags te de dang mthun par byed na nyes pa med do//

na ste mi nus na nyes pa med do//

thabs des 'dul bar bar bar 'dod cing 'dul bar 'dod na nyes pa

med de snga ma bzhin no//

dge 'dun gyi nang khrims srung na nyes pa med do//

gzhi des kun nas nyon mongs pa dang rgyags pa dang khengs pa dang gnod par 'gyur du dogs te/ de bsal ba'i phyir na nyes pa med do//

yon tan rnams yon tan ltar bcos pa yin te yang dag pa ma yin pa dang/ legs par smras pa [417]yang legs par smras pa[417] ltar bcos pa yin te/ yang dag pa ma yin na nyes pa med do//

mu stegs can tshar [418]gcad[418] pa'i phyir na nyes pa med do//

gtam rdzogs rdzogs su sdod na nyes pa med do//

(20a) rkyen du 'tsham par tshar mi gcod//

byang chub sems dpa' sems can sma dbab (212a) pa'i rigs pa dang/ chad pas [419]gcad[419] pa'i rigs pa dang/ bskrad pa'i rigs pa rnams nyon mongs pa can gyi sems kyis sma mi 'bebs sam/ sma 'bebs su zin kyang chad pas [420]gcad[420] pas mi 'chos sam/ 'chos su zin kyang skrod par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can gyi nyes par 'gyur ro//

snyom las dang le lo dang bag med pas msa 'bebs par mi byed pa nas/ skrod [421]pa'i[421] bar du mi byed na nyon mongs can ma yin pa'i nyes par 'gyur ro//

bcos su mi rung ba'i rang bzhin can zhig ste/ gtam bar mi rung ba dang/ bka' blo mi bde zhing kun nas mnar sems kyi [422] shas che ba la yal bar bor na nyes pa med do//

dus la sdod na nyes pa med do//

gzhi de las 'thab pa dang/ [423]mtshang[423] 'dru ba dang/ 'gyed pa dang/ rtsod par 'gyur bar [424]mthong[424] na nyes pa med do//

dge 'dun [425]'khrug[425] cing [426]'byed par[426] mthong na nyes pa med do//

sems can de dag g.yo ba med de [427]shas[427] cher ngo tsha shes pa dang/ khrel yod pa dang ldan pas myur ba myur bar mthun par byed pa zhig na nyes pa med do//

(20b) rdzu 'phrul [428]bsdigs[428] la sogs mi byed//

byang chub sems dpa' rdzu 'phrul dang rnam par 'phrul pa dang mthu rnam pa sna tshogs dang ldan la/ sems can skrag par bya ba'i [429]rigs[429] pa rnams skrag par bya ba dang/ sems can 'dun par bya ba'i rigs pa rnams 'dun par bya ba dang/ dad pas byin pa spong du gzhug pa'i phyir rdzu 'phrul gyis skrag par mi byed [430] 'dun par mi byed na nyes pa dang bcas shing 'gal ba dang bcas par 'gyur te/ nyon mongs pa can [431]ma yin pa'i[431] nyes par 'gyur ro//

sems can rnams gang du shas cher mngon par zhen pa mu stegs can 'phags pa la skur ba 'debs pa log par lta ba dang ldan pa dag [432]cig[432] yin na ma bstan kyang nyes pa med do//

thams cad (212b) la yang lhag par sems [433]'khrugs[433] pa dang/ sdug bsngal [434]gyi[434] tshor bas [435]nyen[435] pa dang/ sdom pa ma [436]mnos[436] pa la ni nyes pa med par rig par bya'o//

de ltar byang chub sems dpa' byang chub sems dpa'i sdom pa la gnas pas nyes par 'gyur ba dang/ nyes par mi 'gyur ba dang/ nyon mongs pa can dang/ nyon mongs pa can ma yin pa dang/ chung ngu dang 'bring dang chen po yang rig par bya'o//

thog ma nyid nas kyang nyes [437]pa[437] mi 'byung bar gus pa bskyed par bya'o//

nyes pa byung na yang chos bzhin du gso bas nyes pa [438]las[438] gso bar bya'o//

byang chub sems dpa'i nyes pa'i lam la yang [439]thams cad ma lus par nyes par 'gyur ba[439] ni med do//

bcom ldan 'das kyis byang chub sems dpa'i nyes pa ni// phal cher zhe sdang las 'byung gi 'dod chags las byung ba ni ma yin par shes par bya'o zhes gang gsungs pa de la dgongs pa ni 'di yin par blta bar bya ste/ byang chub sems dpa' sems can rnams la rjes su chags shing sems can la byams pa'i dbang du mdzad nas gang ci spyod kyang rung de thams cad ni byang chub sems dpa'i bya ba yin te mi bya ba ma yin la/ bya ba'i rigs pa byed pa la ni nyes par 'gyur bar mi rigs so//

byang chub sems dpa' sems can rnams la sdang ba ni bdag dang gzhan rnams la phan par spyod pa ma yin la/ de yang byang chub sems dpa'i bya ba ma yin te/ de ltar bya ba ma yin [440]pa[440] byed pa ni nyes par 'gyur bar rigs so//

de nyid bstan pa'i phyir/

(20cd) snying [441]rjer[441] ldan zhing byams phyir dang//
sems dge ba la nyes pa med//

ces bya ba 'di bshad do//

sdom pa nyi shu pa'i 'grel pa byas pa'i bsod nams bdag [442]gis[442] gang thob pa//
de yis 'gro ba thams cad gti mug rab rib mtha' dag bsal gyur nas//
'jam dpal gzhon nu sangs rgyas (213a) gdung 'tshob sems can don gyi las la brtson//
bslab pa rgya mtsho'i mthar phyin dge ba'i gter sdud bzhin du [443]myur du[443] gyur//

sdom pa nyi [444]shu pa'i[444] 'grel pa slob dpon [445]shānta[445] rakṣi tas mdzad pa rdzogs so//

rgya gar gyi mkhan po bidyā ka ra sing ha dang/ zhu chen gyi lo [446]tsā[446] ba mañdzu shrī [447]warmas[447] bsgyur cing zhus te gtan la phab pa//

Notes to the Vṛtti

Bbh variants are noted where they effect the sense, as are those variants to be found in the comms. of Tsong and Grags-pa.

1. P, N ga. 2. P, N par. 3. All eds. of vṛtti read yi. 4. P, N byas. 5. P, N to//. 6. P, N omit. 7. D, C gyi. 8. D, C omit. 9. C 'chod, Tsong gcad. 10. C omits. 11. C brten. 12. C skyed 13. P, N bzhugs. 14. After Bbh; all eds. gdung ba'i. 15. N, D, C gtsugs. 16. D, C gzhag. 17. D, C de. 18. P, N bgreng. 19. N bteb. 20. P, N langs. 21. P, N kyang; D, C kyis; after Bbh. 22. D, C kyis. 23. Id. n. 21. 24. P, N omit. 25. P, N ba. 26. C omits. 27. N blangs. 28. Bbh inserts blangs-pa 29. P, N par. 30. Bbh bzhugs pa'i. 31. After Bbh; all eds. omit 32. P, N dpa'. 33. N bde de. 34. After Bbh; all eds. insert dag. 35. P, N blos; C glo ma. 36. N 'babs. 37. D, C gzung. 38. D, C tsom. 39. P, N na. 40. P, N omit. 41. Id. 42. P, N, D slab. 43. Bbh gnas. 44. P dbogs. 45. C par. 46. P, N omit. 47. Id. 48. Bbh thams cad. 49. P omits. 50. P 'gro'i. 51. P, N kyi. 52. P kyi brtag; N kyi brtags. 53. P, N insert ba, delete punctuation. 54. P, N tshud; Bbh bzhugs. 55. P, N gi. 56. S 136 inserts gis. 57. D, C omit; P, N byang chub sems dpa'; Bbh byang chub sems dpa'i des. 58. P, N pa. 59. P, N D gis. 60. P, N bar 61. Bbh inserts brtag cing. 62. After Bbh; all eds. 'dis. 63. P, N, C mos. 64. P, N, C la. 65. P, N sa. 66. P, N can. 67. P, N, D yis. 68. C phas pham. 69. N yi. 70. D, C cig; lan cig not in Bbh. 71. Bbh kyi. 72. P, N, C la sogs; Bbh gsogs. 73. After Bbh; all texts pa. 74. C bskyed. 75. C par. 76. D inserts tshul khrims kyi. 77. All eds. bas. 78. All eds. mi. 79. All eds. omit. 80. P, N bla. 81. N phan. 82. P, N rjes. 83. P slangs; N blang.

84. P rjes pa; N rjes su. 85. P, N, C gnod. 86. After root text; all eds. yi. 87. C, D stod. 88. After root text; all eds. sna. 89. After root text; all eds. khro. 90. C stir. 91. P, N omit pa; Bbh zhen te. 92. D stod. 93. C, D gyi. 94. After Bbh; all eds. bkres. 95. P, N, C omit. 96. N la. 97. P, N 'os; C stongs. 98. Bbh 'i. 99. D dbyig. 100. P, N brdeg. 101. P mtho mtsham; C mtho 'tshams; D tho 'tshams. 102. P, N gi. 103. N g.yem. 104. P, N, C rton. 105. P, N de. 106. C inserts ltar. 107. P, N dpas. 108. P, N blangs par. 109. N //. 110. P, N, C gtsugs. 111. C 'dus. 112. C omits. 113. After Bbh; all eds. bzhugs. 114. Bbh 'tshal. 115. P, N gis. 116. P omits. 117. C de. 118. After Bbh; P, N bslang ngo; C, D blang bar bya'o. 119. P, D omit. 120. P, N rigs. 121. D bsab. 122. N omits. 123. P, N 'am. 124. After Bodhi; all eds. zhes brjod la, mistakenly following Bbh. 125. P omits. 126. C, D byas. 127. C, D do//. 128. P, N omit. 129. P, N la. 130. C omits. 131. P, N, C gis. 132. C 'gyur. 133. Bbh byung zhes bya'o; P, N tshangs par bshad par bya'o; C, D tshangs par shes par bya'o. 134. P dang. 135. D, C par. 136. P, N nyid. 137. P, N insert de. 138. P, N pas. 139. After Bbh; all eds. omit. 140. After Bbh; all eds. tshigs. 141. P, N kyi. 142. After Bbh; P, N lo; D, C po'i. 143. C inserts ba. 144. All eds. brjod; Bbh brjes. 145. P ba. 146. Bbh byung. 147. C bdun. 148. P, N gyi. 149. P, N nas. 150. D dpas. 151. P omits. 152. P, N gyi. 153. C inserts rigs pa'i tshul gyis. 154. P, N ma. All eds. but Bbh stobs. 155. P inserts tan. 156. P, N gyi. 157. D, C rjod. 158. P, N nyid. 159. Bbh kyis 'khyud par byed pa. 160. C inserts la sogs pa. 161. P, N tam. 162. P, N, C omit. 163. P, N de. 164. Bbh ches mang-ba, here & later. 165. C kyis. 166. D, C por; P, N pos? 167. D, C gi khyim mam. 168. P, la;

N las; C la 'os pa las. 169. C kho. 170. Bbh omits. 171. D, C tshang. 172. Bbh mdzad. 173. D, C srung. 174. After Bbh; all eds. kyis. 175. C mnyam. 176. N tho 'tsham; D, C tho 'tshams. 177. D C gis. 178. C be. 179. Bbh kyis. 180. P yun. 181. C gsad. 182. D, C bcing ba. 183. D chad pas gcod; C chod pas gcod. 184. C smrad. 185. C kyis sems; P, N omit. 186. P, N, C snyoms. 187. P brtul. 188. P, N, Bbh omit. 189. Bbh pas chos thos. 190. D. lan du. 191. P, N, C omit. 192. P rung ba. 193. P, N na. 194. P, N gyis. 195. id. 196. P, N omit. 197. P, N nas. 198. P srungs. 199. P, N gyis. 200. P, N omit. 201. C srung. 202. P, N bcad. 203. D, C gzhag. 204. N gir na. 205. D, C rnams ni. 206. D blta bar; P, N lta bas. 207. P, N, C la. 208. D, C dpa'. 209. P, N, C gis. 210. D, C bar. 211. After Bbh; all eds. blang. 212. N blangs. 213. After Bbh; all eds. blang. 214. D, C kyi. 215. C bar. 216. C gzhugs. 217. Bbh bstabs. 218. P inserts de la sogs pa nyan thos don nyung bya ba nyung la gnas pa ni. 219. C omits. 220. Tsong (Cha 69a.1) pa yin par. 221. D, C ngus. 222. D, C gyis. 223. P dpas. 224. P, N bsad par bya ste; Bbh bsad par chad de. 225. P, N insert dag. 226. Bbh 'dod mod. 227. P, N dpa'. 228. Bbh nus. 229. Bbh brtse. 230. D nas. 231. N bsams. 232. P, N insert gyi. 233. P, D, C spyad. 234. P omits. 235. Bbh skyed mos tshal bsrung; D, C ~srung. 236. After comms.; all eds. gson. 237. P, D, C spyad. 238. Bbh mgo gtsang. 239. P, D, C pas; all eds. but Bbh omit 'dod pas. 240. Bbh dang 'brel. 241. P, N mgur. 242. P, N brten; C ston; Bbh omits this phrase. 243. P, N brten. 244. Not in Bbh. 245. Bbh bstan. 246. P, N bsrung. 247. P, N rten. 248. P, N bcing. 249. P, N omit; Bbh gang yin pa. 250. P, N omit; Bbh la. 251. Bbh dga' zhing dbral. 252. P, N omit. 253. C dpa'i. 254. Bbh tsam du.

255. After Bbh; all eds. drag tu smra; P, N add ba. 256. C smos. 257. P inserts pa. 258. C smod. 259. C par. 260. P, N gzhog slongs; C gzhog slong. 261. P,N, C 'thob 262. P omits. 263. After Bbh; all eds. ma. 264. N, C gsal. 265. D, C rtsol. 266. N omits. 267. After Bbh & comms.; all eds. rtag tu. 268. Bbh ba stan(=bstan?). 269. N inserts bya. 270. Bbh gtsugs pa bsrung ba. 271. P, N, C omit. 272. D inserts rang. 273. C pa. 274. D, C tu. 275. P, N omit. 276. P, N sgrub. 277. D, C smras. 278. P, N dpa'; C dpas. 279. P, N brten. 280. id. 281. C par. 282. P, N la. 283. P, N, C gom. 284. N omits. 285. P, N par. 286. D, C dpas. 287. C brtsun; Bbh, Tsong btsan. 288. Var. drings; read dringaba? 289. C bsnyan. 290. P, N omit. 291. C ba. 292. P, N gyis. 293. P, N slongs. 294. D, C par. 295. P, N gyur pa. 296. P, N omit. 297. Bbh ma yin pa'i 298. D, C gyur. 299. D brdeg. 300. After Bbh; all eds. brdeg. 301. P, N omit. 302. D, C 'dor; Bodhi 'jog; Tsong 'dor. 303. P gyur. 304. P, N pa. 305. D, C insert bdag gis. 306. C, D byas pa. 307. After Bbh; all eds. pa. 308. Bbh gang la gzhan nyes pa byung ba dag. 309. D, C tho. 310. After Bbh; all eds. insert sam. 311. Bbh mthun pa. 312. P, N kyis. 313. C, D dpas. 314. After Bbh; all eds. byung. 315. D, C pa. 316. P, N C blos. 317. P, N tshon. 318. Bbh yin. 319. C ngu ba la. 320. Tsong sten. 321. P, N dpas. 322. P, N kyi. 323. P, C brjod. 324. D, C insert po. 325. C kyis. 326. After Bbh all eds. lo. 327. P, N C gi. 328. C spang. 329. Bbh dang du len cing. 330. C gyi. 331. P, N myang. 332. P, N dpa'. 333. Id. 334. P byas ste; N byas te. 335. After Bbh; all eds. smras. 336. C pa. 337. After root text; all eds. chos. 338. Bbh has phyi rol gyi bstan bcos. 339. P, N insert dang. 340. P, N la gzung. 341. P, N lob rkyen; Bbh ldob skyen. 342. P, N brjod pa.

343. Bbh, Bodhi rtog. 344. Grags-pa rig pas rtogs; Bodhi rigs pas nye bar rtog. 345. P, N omit. 346. D mi. 347. Bbh pa. 348. After Bbh; all eds. brten. 349. After Bbh; all eds. la. 350. C dang. 351. C, D bsams. 352. N, P omit. 353. P, N thob. 354. C nyid. 355. D, C gyi. 356. D omits. 357. P, N do. 358. D, C gdams ngag. 359. D, C omit. 360. N thob. 361. D, C bsgrub. 362. D, C omit. 363. P, N rten; cg. root text. 364. P, N bsam. 365. Bbh 'chad. 366. After Bbh; all eds. dpa'i. 367. Bbh bya ba stan la 'bebs pa 'am. 368. P, N bsrung. 369. D, C omit. 370. Bbh rang byed nus sam rten yod de mi 'chos na; P, N 'tshol ba dang byed~; D, C bcol ba dang rang byed~; C~don yod na; Tsong grogs 'tshol ba rang gis byed nus pa 'am byed pa'i mgon dang rten yod pa. 371. P, N 'bog. 372. Bbh ches mang ba. 373. P, N bsrung. 374. P, N kyi. 375. D btsal. 376. P, N song; Tsong sos. 377. P, N brtag. 378. Bbh inserts shing dmigs pa la sems mnyam par 'jog mi nus. 379. Bbh inserts ches. 380. P, N la. 381. P, N omit. 382. P, N, C insert gyi. 383. P, N omit. 384. Tsong Grags-pa la; cf. root text. 385. D inserts la. 386. P, N ste. 387. C nad. 388. P, N te/. 389. P, N bsgribs. 391. Bbh thogs. 392. P, N omit. 393. C nyid. 394. After Bbh; all eds. omit. 395. P, N pa'i. 396. D, C pa'i. 397. P, N de. 398. N do. 399. N ma. 400. P omits. 401. insert can. 402. After Bbh; P, N de dul; D, C des 'dul. 403. P, N omit. 404. Bbh inserts dang. 405. After Bbh; all eds. bas. 406. C rkud; P skur. 407. D, C ni 'phrad. 408. Bbh sbyor mi bzod. 409. P srungs. 410. Bbh ches mang ba. 411. N, P bcad. 412. After Bbh; N, P de dul; D, C des 'dul. 413. P omits. 414. Tsong brjod. 415. D rjod; C rjed. 416. P snyoms. 417. D, C omit. 418. N, P, C bcad. 419. N, C bcad. 420. Id. 421. N par. 422. D inserts sems cha. 423. N, C 'tshang. 424. D, C mi 'thod. 425. N 'khrugs;

D, C <u>la 'khrug</u>. 426. Bbh <u>dbye bar</u>. 427. Bbh <u>chas</u>. 428. Root text, Tsong, Grags-pa <u>sdig</u>. 429. N <u>rig</u>. 430. N inserts <u>ni</u>. 431. After Bbh; all eds. <u>gyi</u>. 432. N, P <u>gcig</u>. 433. P <u>'khrug</u>. 434. After Bbh; all eds. <u>dang</u>. 435. N <u>nyan</u>. 436. N, C, P <u>nos</u>. 437. C <u>par</u>. 438. Bbh <u>la</u>. 439. Bbh <u>nyes pa lhag ma yang med pa</u>. 440. C <u>pa'i</u>. 441. Tsong <u>brtser</u>. 442. N, C <u>gi</u>. 443. D, C omit. 444. C <u>shu'i</u>. 445. N, C <u>shānti</u>. 446. N, C <u>tsa</u>. 447. N, C <u>barmas</u>.

Abbreviations and Select Bibliography

Abhayākara(gupta). Bodhisattva-saṁvara-grahaṇa-vidhi. O 5365.

Abhayākaraguptapāda. Munimatālaṁkāra. O 5299.

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IHQ. Indian Historical Quarterly.

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JA. Journal Asiatique.

JAOS. Journal of the American Oriental Society.

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